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HANDBOOK OF PALLI





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HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
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D



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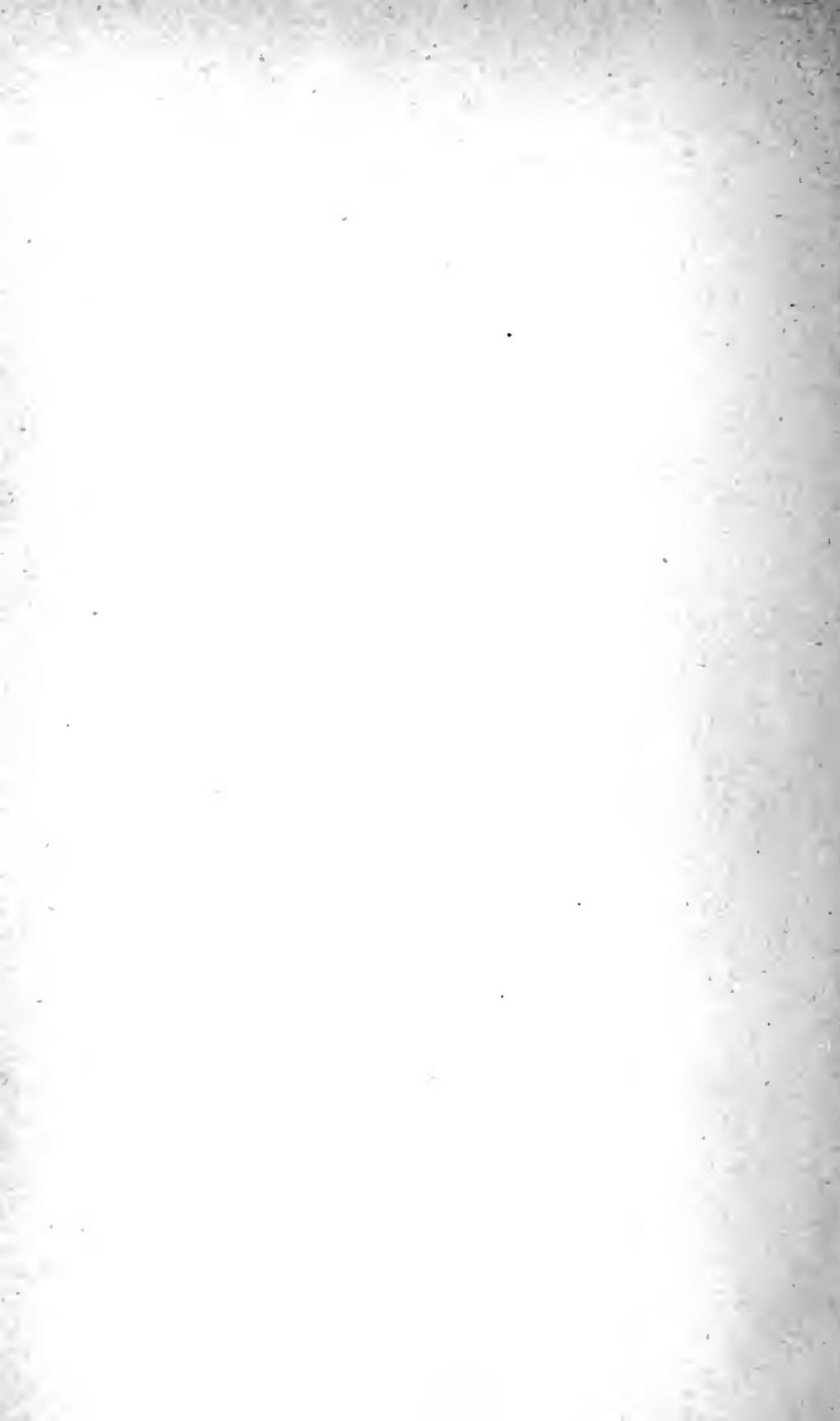
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124	9	paligunthito.	146	7, 8?	sammatā.
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144	11, etc.	ussāho.	150	9	dhārayāmīti.
144	35	harittattāya.			

154b	18	<i>anu-kathayati.</i>	170b	29	<i>bhikkhunī.</i>
154b	30	<i>anu-parayāti.</i>	173b	34	<i>valittaro.</i>
159a	12	<i>ussāho.</i>	176a	25 add.	<i>sata-padī</i> (f) 'a centi-
165a	2	<i>satta-nikāyo.</i>			pede.'
167a	9 add.	<i>panudanam</i> 'removal.'			

Page 60.—The first person plural of the optative ends sometimes in 'u,' e.g. *viharemu*, *jānemu*. This is an archaic form, occurring mostly in verses.

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PREFACE.

THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāthī. I believe Mahrāthī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Siñhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879-1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: "The Tipiṭaka Pāli was written by means of the Magadhabhāshā;" and again, "The Pāli of the Tipiṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopaedia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhi" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhi of the drama. Moreover, in calling it a Handbook of Māgadhi, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākrit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadipikā* a Pāli dictionary, and his *Nāmamālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or. 1092), written in Sinhalese characters. Besides this I had several printed Burmese copies, and one printed Sinhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the Paritta has, as is well known, been published by the late Professor Childers, and by the late M. Grimbot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du Paritta" are given as

belonging to the Sutta Nipāta occur also in the Samyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anusrāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *addhayoga* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbānam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

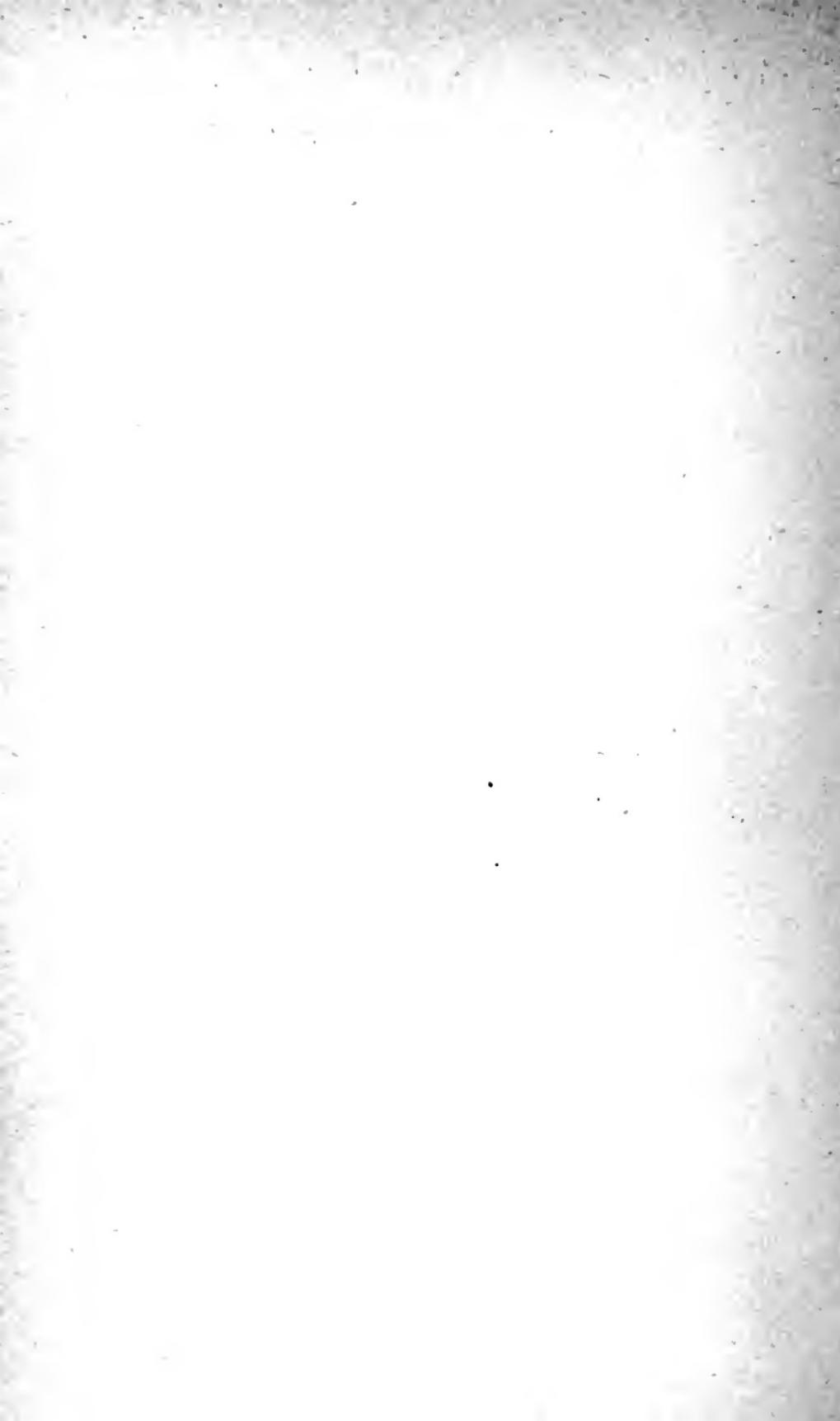
I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

OXFORD, February, 1883.



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LIST OF ABBREVIATIONS.

abl.=ablative.	p. p. p.=participle of the perfect passive.
acc.=accusative.	par.=parasmai.
adj.=adjective.	part.=particle.
adv.=adverb.	pass.=passive.
aor.=aorist.	pers.=person.
ātm.=ātmane.	pe=peyyalo, etc.
caus.=causative.	pl.=plural.
comp., cp.=compare.	prep.=preposition.
cond.=conditional.	pres.=present.
conj.=conjunction.	pret.=preterite.
dat.=dative.	sep.=separately.
f.=fem.	sing.=singular.
foll.=following.	t. t.=technical term.
fr.=from.	voc.=vocative.
fut.=future.	J.A.=Journal Asiatique.
gen.=genitive.	J. R. A. S.=Journal of the Royal Asiatic Society.
ger.=gerund.	B. B. = Bezzenger, beiträge sur kunde der indo-germanischen sprachen.
Imperat.=Imperative.	K.B.=Kuhn's Beiträge.
inf.=infinitive.	K.Z=Kuhn's zeitschrift für vergleichende sprachforschung.
instr.=instrumental.	Z. D. M. G. = Zeitschrift d. deutschen morgenländischen gesellschaft.
loc.=locative.	
m.=masculine.	
n.=neuter.	
num.=numeral.	
opt.=optative.	
p. f. p. = participle of the future passive.	
p. p.=participle present.	

HANDBOOK OF PĀLI.

PART I.

AN ELEMENTARY GRAMMAR.

§ 1. THE ALPHABET.

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Siinhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted :—

VOWELS:	<i>a ā i ī u ū e o</i>
NASAL VOWELS:	<i>am im um</i>
CONSONANTS:	<i>k kh g gh n</i>
	<i>c ch j jh ñ</i>
	<i>t th d (l) dh (lh) ñ</i>
	<i>t th d dh n</i>
	<i>p ph b bh m</i>
	<i>y r l v</i>
	<i>s</i>
	<i>h</i>

§ 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but pronounced short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

c is English *ch*.

ñ is the Spanish *ñ* and French *ng* in *campagne*.

v is pronounced as English or French *v*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, cf. English *hang*, *hand*, *bench*, *hemp*.

§ 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes :—

- 1) *a k kh g gh ñ* and *h* are considered gutturals (*kanthaja*).
- 2) *i c ch j jh n* and *y* are termed palatals (*tāluja*).
- 3) *u p ph b bh m* are termed labials (*otthaja*).
- 4) *t th d (l) dh (lh) n r* are termed linguals (*muddhaja*).¹
- 5) *t th d dh n l s* are termed dentals (*dantaja*).
- 6) *e* is termed gutturo-palatal (*kanthatāluja*).
- 7) *o* is termed gutturo-labial (*kanthotthaja*).
- 8) *v* is termed dento-labial (*dantothaja*).

§ 4. VOWELS.

- 1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

¹ In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus : *k kh g gh ñ*, *t th d dh n*.

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayapitaka, Prof. Fausböll's Jātaka, and also in Childer's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *r* and *l* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *āñ īñ ūñ*, which are also considered long, and which are technically called *niggahīta*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggio* Skr. *mārga* ‘path’; *majjāro* Skr. *mārjāra* ‘cat’; *ratti* Skr. *rātri* ‘night’; *saddhim* Skr. *sārdham* ‘with’; *ikkhati* Skr. *ikshati* ‘to look’; *kitti* Skr. *kīrti* ‘fame’; *tīttham* Skr. *tīrtha* ‘landing-place’; *dhutto* Skr. *dhūrta* ‘gambler’; *muttam* Skr. *mūtra* ‘urine’; *suttam* Skr. *sūtra*.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnam* and *bahūnām*, gen. plur. m. and n. of *bahu* ‘much,’ or *allāpo* and *ālāpo* ‘speech.’

In the gen. plur. m. and n. of the numerals *tinnam pañcanam channam* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. *nyagrodha*, *majjhimo* for Skr. *madhyamá*. The process called SAMPRASĀRAṄA.

In the same way *ra* is contracted into *u* in such words as *laṭukikā* Skr. *laṭvakā* ‘quail.’

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

r, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (svarabhakti).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr. *kṛtā* ‘made’; *gāyāti* Skr. *gr̥hṇāti* ‘to seize’; *mato* Skr. *mṛtā* ‘dead’; *tañhā* Skr. *ṭṛṣṇī* ‘lust.’

2) *i=r* in *isi* Skr. *r̥shí* ‘a sage’; *kiceo* Skr. *kṛtyā* ‘what is to be done’; *pīt̥ham pīt̥hi* Skr. *pr̥ṣṭhā* ‘back’; *inām* Skr. *ṛṇā* ‘debt.’

3) *u=r* in *samruto* Skr. *saṁvṛtā* ‘restrained’; *uju* Skr. *ṛjú* ‘straight.’

4) *r=r* in *iritriyo* Skr. *ṛtvíj* ‘a priest’; *iru* Skr. *ṛc* ‘hymn’;

brūheti Skr. *bṛmhayati* ‘to increase’; *brahā* Skr. *bṛhánt* ‘great’; *rukko* Skr. *vṛkshá* ‘tree.’

5) *r=a* or *i* or *u* in the same word:

mīgo mago Skr. *mṛgá* ‘antelope’; *accho ikko* Skr. *ṛksha* ‘bear’; *pathavī puthurī* Skr. *prthivi* ‘earth’; *sati samuti* Skr. *smṛti* ‘thought’; *vuddhi vadḍhi* Skr. *vṛddhi* ‘increase.’

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *kliп*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

muti mati Skr. *matí* ‘mind’; *pana puna* Skr. *púnar*; *puriso puruso* Skr. *púrusha* ‘man’; *ucchu* Skr. *ikshú* ‘sugar-cane.’

Pukkuso Skr. *Pukkaça*; *Kondañño* Skr. *Kaúṇdinya*; *candimā* Skr. *candrámās* ‘moon’; *saddhiп* Skr. *sārdham*; *jigucchatī* Skr. *jugupsati* ‘to dislike’; *timisam tamisam* Skr. *tamisra* ‘darkness’; *Timiñgalo Timiñgilo* Skr. *Timiñgila*; *nīthubhatī* *nūthubhatī* Skr. *nishṭhiv* ‘to spit out’; *muca-lindo* Skr. *mucilinda* ‘a tree’; *āyasma* Skr. *āyushmant* ‘venerable’; *kuṭumbam kuṭimbam* Skr. *kuṭumba* ‘family.’

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βαρύ*.

§ 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) Ā: *ā=ā* ‘the prep.’ *sādhu* Skr. *sādhu* ‘good’; *dātā* Skr. *dātṛ* ‘giver.’

2) ī: *īti* Skr. *īti* ‘calamity’; *gītam* Skr. *gīta* ‘a song’; *jīvitam* Skr. *jīvita* ‘life.’

3) ū: *ūno* Skr. ūna ‘deficient’; *sūpo* Skr. sūpa ‘broth’; *mūlho* Skr. mūḍha ‘foolish.’

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai au*.

They combine therefore *guṇa* and *vṛddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) e: *eti* Skr. eti ‘he goes’; *ekam* Skr. eka ‘one’; *hetu* Skr. hetu ‘cause.’

jeguccho ‘contemptible’ goes back to *jiguccchā*; *kelāso* ‘suffering from a cutaneous complaint’ to *kilaso*.

ediso eriso edikkho erikkho ‘such’ to *idam*.

gelaññam ‘sickness’ to *gilāno*, in which, however, the *i* is *svarabhakti* for Skr. *glāna*.

2) e=Skr. ai :

Erāvayo Skr. Airāvaya.

etihyam Skr. aitihya ‘traditional instruction.’

ekāgāriko Skr. aikāgārika ‘a thief.’

3) *aya* is contracted to *e* in the middle of a word; *katheti=kathayati* ‘to relate’; *jeti=jayati* ‘to conquer.’

4) *e* arises out the contraction of *ari* in e.g. *thero* Skr. *sthavira* ‘an elder.’

1) o: *okam* Skr. okas ‘a house’; *ojō* Skr. ojas ‘splendour’; *lobho* ‘covetousness’ from *lobhati* Skr. lobha ‘to be greedy’; *moho* Skr. moho ‘delusion’; *doso* Skr. dosha ‘blemish.’

pothujjaniko ‘belonging to an unconverted person,’ *puthujjano*; this latter stands for Skr. *pṛthak*. A form *puthujjaniko*, however, is also given.

2) o=Skr. au :

opammany Skr. aupamya ‘comparison.’

orabbhiko Skr. aurabhrika ‘a shepherd.’

odariko and *odaro* Skr. audārika ‘greedy.’

3) *ara* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* ‘descent’; *okāro avakāro* ‘vileness.’

4) *ə* sometimes arises from the vocalisation of *v* and its combinations with *ă* as *hoti=bhavati* and *dhovati* Skr. *√dhāv* ‘to wash.’

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *sīho* ‘lion’ for Skr. *simha*; *rīsati* Skr. *vīñçati*. *sām* very often becomes *sā*: *sārāgo* ‘possessed of passion.’

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *añño*, *añño*, ‘other,’ *pañha*, *pañha* and *pañha* ‘question.’ In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaram* becomes *nañgaram*. This seems, however, a mistake of the Siñhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of *bhīyo bhīyyo*=Skr. *bhūyas* we find *yebhuyyo yebhūyo*, which is a contraction of *yad+bhūyas*.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajñā*.

In *merayañ* ‘intoxicating liquor,’ Skr. *maireya*, second *e* appears in Pāli as *ä*. In *milakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for MLASKA.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

§ 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosavā* ‘sounding,’ and *aghosavā* ‘surd.’ They are:—

GHOSAVĀ: *g, gh, ñ; j, jh, ñ; d, dh, ñ; d, dh, n; b, bh, m; y, r, l, v, h.*

AGHOSAVĀ: *k, kh; c, ch; t, th; p, ph; s.*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *shash* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, e.g.

chakam Skr. çakṛt ‘dung’; *chāpo* Skr. çāva ‘young of an animal’; *charo* Skr. çava ‘a corpse.’

Skr. *shash*, which goes back to a form *sraks*, is represented in Pāli by the form *cha* and *chal*.

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

GENERAL REMARKS.

1) For Skr. *mlecca* Pāli has *milakkho* ‘a stranger.’ Here the Pāli form is the older one, just as in *bhisakko* Skr. *bhishaj* ‘physician.’

2) Palatals, in conjunction with one of the semivowels *y*, *v*, become sometimes dentals.

3) Cerebrals *t̄*, *th̄*, can optionally be substituted for *d̄*, *dh̄*, in the middle of a word between vowels, the difference only being graphic, e.g.

khiddā kīlā Skr. *krīḍā* ‘play’; *mūlho muḍho* Skr. *mūḍha* ‘foolish’; *dalho* Skr. *dṛḍha* ‘firm.’

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, e.g.

dahati Skr. *√dah* ‘to burn’; *daddho* Skr. *dagdhá* ‘burnt.’

haṭo Skr. hṛtā ‘ seized ’; *paṭi* Skr. prati ‘ to.’

upat̄hāpanam Skr. upasthāpana ‘ providing.’

5) *l=d* is substituted sometimes for *n*, e.g. *muṭālo* Skr. mṛnala ‘ lotus-fibre ’; *reṇu venu* Skr. veṇu ‘ bamboo.’

6) An interchange between *d* and *r* takes places, e.g. in *ekādāsa ekārasa* ‘ eleven ’; *ediso eriso* ‘ such.’

7) The mutes of one class are occasionally used for the mutes of another :

Pakudho and *Kakudho*.

kipilliko and *kipillako* Skr. pipīlika ‘ ant.’

gaddūhano Skr. dadrūghna ‘ good for leprosy.’

takkollam Skr. kakkola ‘ bdellium.’

samputito saṅkutito saṅkucito from Skr. √ kuṭ or √ kuc ‘ shrivelled ’; *cikiechati* and *tikicchati* Skr. cikits ‘ to care ’; *jighacchā dighacchā* Skr. jighatsā ‘ hunger.’

8) For sonants the surds appear :—

pātu Skr. prādur (in comp.).

akilāsu Skr. aglāsnu ‘ healthy.’

chakalo Skr. chagala ‘ a he-goat.’

palikho paligho Skr. parigha ‘ an iron beam.’

mudiṅgo mutiṅgo Skr. mṛdaṅga ‘ a kettle-drum.’

thakam Skr. sthagana ‘ covering.’

chāpo Skr. çāva ‘ young of an animal.’

palāpo Skr. palāvā ‘ chaff,’ perhaps through the influence of *palāpo* Skr. pralāpa ‘ nonsense.’

avāpurati and *apāpurati* Skr. ava+√vṛ ‘ to open.’ Several derivatives of *sad* show *t* in the place of *d*.

9) An interchange between surd and sonants takes place, e.g.:

Sāgalā Skr. Çākala; *elamūgo* Skr. edamūka ‘ deaf and dumb.’

Nighaṇḍu Skr. Nighaṇṭu.

For the cerebral *t* in such instances *l* appears, e.g.

āṭaviko Skr. āṭavika ‘ dwelling in forests ’; *cakkarāṭam* and *cakkabālo* for Skr. cakravāṭa and cakrabāla.

10) We find *v* interchanged with *p* in the same word, and vice versa. This last change seems only graphic, e.g.

kavi kapi Skr. kapi ‘ a monkey.’

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

lahu laghu Skr. *laghu* ‘light’; *hoti* by the side of *bhavati* Skr. *bhavati*; but also *idha* and *iha* for Skr. *iha* ‘hither,’ where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

naṅgalan̄ *laṅgalan̄* Skr. *lūṅgala* ‘a plough’; *pilandhanam̄* Skr. *pinaddha* ‘an ornament.’

SEMIVOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, e.g. *khāyito* P.P.P. from *khālati* Skr. *√khād* ‘to eat’; *sāyaniyo* from *sāyatī* for Skr. *svādate* ‘to taste.’

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to *āyasmā*, where it stands for *āuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* ‘to run into danger’ Skr. *antarāya* ‘danger, impediment’; *nahāru* Skr. *snāyu* ‘a sinew.’

3) *r* is interchangeable with *l*, e.g. *taluno* *taruno* Skr. *taruṇa* ‘tender’; *cattalīsam* *cattarīsam* Skr. *catvārimçat* ‘forty’; further in some of the numerals where *r* is interchanged with *d*, *telasa* *terasa* and *tedasa* Skr. *trayodaçan* ‘thirteen.’ *jalābu* corresponds to Skr. *jarāyu* ‘womb’; *halidyābho* *haliddo* and *hari* correspond to Skr. *haridrabha* and *hari* ‘yellow.’

4) *Purindado*, an epithet of Indra, corresponds to a Skr. *Purandara*, the change being due to false etymology, just as in *palibodho* ‘obstacle,’ where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. *kila* ‘they say’; *ārammapaṇam̄* Skr. *ālambana* ‘support, basis’; *arañjaro* Skr. *aliñjara* ‘waterpot.’

6) We find *l* for Skr. *d* in *bubbulan̄* *budbuda* ‘a bubble.’

NASALS.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former* is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (*SVARABHAKTI*) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself :

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, e.g. *cittam* Skr. *citta* ‘mind, thought’; *lajjā* Skr. *lajjā* ‘shame’; *annam* Skr. *anna* ‘food.’

2) MUTES + MUTES ARE ASSIMILATED.

k+t=tt *lattakam* Skr. *laktaka* ‘a red dye’; *muttā* Skr. *muktā* ‘pearl’; *mutto* Skr. *mukta* ‘released.’

k+th=tth *sittham* Skr. *siktha* ‘bee’s wax’; *satthi* Skr. *sakthi* ‘thigh.’

g+dh=ddh *duddho* Skr. *dugdha* ‘milked.’

g+bh=bh *pabbharo* Skr. *prāgbhāra* ‘a cave.’

d+g=gg *sagguṇo* Skr. *sadguṇa* ‘good quality’; *puggalo* Skr. *pudgala* ‘individual.’

d+gh=ggh *ugghoso* Skr. *udghosha* ‘proclamation’; *uggharati* Skr. *ud+ghṛ* ‘to open.’

d+b=bb *bubbulaṁ* Skr. *buḍbuda* ‘a bubble.’

d+bh=bh *abbhuto* Skr. *adbhuta* ‘wonderful, mysterious.’

p+t=tt *tatto* Skr. *tapta* ‘burnt.’

b+j=jj *khujjo* Skr. *kubja* ‘limping.’

b+d=dd *saddo* Skr. *çabda* ‘sound.’

b+dh=ddh *laddho* Skr. *labdha* ‘taken.’

3) MUTES + NASALS.

ASSIMILATION.

<i>k+n</i>	<i>sakkoti</i>	<i>sakunati</i> Skr. <i>çaknoti</i> ‘to be able.’
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<i>k+m</i>	<i>rumma</i>	<i>rukuma</i> Skr. <i>rukma</i> ‘gold.’
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<i>g+n</i>	<i>naggo</i> Skr. <i>nagná</i> ‘naked’	
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<i>aggi</i>	<i>aggini gini</i> Skr. <i>agni</i> ‘fire.’
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<i>gh+n</i>	<i>agghā</i> Skr. <i>aghnat</i> ‘not killing.’
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SVARABHAKTI.

ASSIMILATION.

SVARABHAKTI.

<i>j + n</i>	<i>aññā</i> Skr. <i>ājnā</i> . ‘command.’	
	<i>ñāti</i> Skr. <i>jñāti</i> ‘kinsman.’	
<i>d + m</i>		<i>kuḍumalo</i> Skr. <i>kuḍmala</i> ‘an opening bud.’
<i>t + n</i>	<i>sappatto</i> Skr. <i>sapatna</i> ‘hostile.’	<i>ratanam</i> Skr. <i>ratna</i> ‘jewel.’
		<i>gahapatāni</i> Skr. <i>gr̥hapatnī</i> ‘housewife.’
<i>t + m</i>	<i>attā</i>	<i>ātumā</i> Skr. <i>ātman</i> ‘self.’
<i>th + n</i>	<i>mattho</i> Skr. <i>mathna</i> ‘shaking.’	
<i>d + m</i>	<i>chaddam</i> Skr. <i>chadman</i> ‘roof.’	<i>padumam</i> Skr. <i>padma</i> ‘lotus.’
<i>dh + m</i>		<i>idhumam</i> Skr. <i>idhma</i> ‘fire-wood.’
<i>p + n</i>	<i>pappoti</i>	<i>pāpunati</i> Skr. <i>prāpnati</i> ‘he obtains.’

4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. *ambā* ‘mother,’ we have *ammā*, and by the side of *pañca* ‘five,’ *paññāsa* and *paññāsa* Skr. *pañcāyat* ‘fifty,’ where the *m* is probably due to the influence of *s*.

Further, *bhāṇako* ‘a jar’ by the side of *bhaṇḍakam* ‘a utensil’ Skr. *bhāṇḍa*.

5) Of two nasals the first is assimilated to the second, e.g.:

ninnam Skr. *nimna* ‘depth.’

jammanam Skr. *janman* ‘birth.’

SEMIVOWELS.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the *semivowel is assimilated to the preceding consonant* (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice :

Sākiyo Sakyo Sakkō Skr. Çākyā.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* ‘a moonlit night,’ but we have also *jñdhā*; *daddallati* Skr. *jājvalyate* ‘to blaze.’

jyā and *jiyā* Skr. *jyā* ‘a bowstring.’

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to *√grah* ‘to take’ = Skr. *grbhya*?

9) In conjunction with the sibilants we have:

ālasiyam *ālasyam* *ālassam* Skr. *ālasya* ‘sloth.’

sālo Skr. *çyāla* ‘brother-in-law.’

10) The dentals in conjunction with *y* are palatalized or kept intact.

c and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal +*y* is also palatalized, becoming *ñm̄*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* ‘thus’ becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

paccūso Skr. *pratyūsha* ‘dawn’; *sacco* Skr. *satya* ‘true’; *cāgo* Skr. *tyāga* ‘abandoning’; *majjan* Skr. *madya* ‘strong drink’; *majjho* Skr. *madhya* ‘middle’; *hajjo* Skr. *hr̄daya* ‘dear.’

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. *arya* and *ārya* ‘noble.’

bhariyā and *bhayyā* Skr. *bhāryā* ‘wife.’

kāriyo and *kayyo* Skr. *kārya* ‘that ought to be done.’

12) In a few instances *r+y* is assimilated to *ll*, as in *pallaṅko* Skr. *paryaṅka* ‘couch.’

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

kalyāṇo and *kallāṇo* Skr. *kalyāṇa* ‘fortunate.’

sallo Skr. *çalya* ‘an arrow’; *sallako* Skr. *çalyaka* ‘a porcupine.’

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.

vy, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. *vyāma* ‘a fathom.’ This is often assimilated to *v*: *vālo* Skr. *vyāla* ‘snake.’

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kari* ‘a wise man, a poet,’ *kabbam* and *karyam* Skr. *kāvya* ‘poetry.’

pattabbo, but also *pattayyo* and *pattabyo* Skr. *prāptavya* ‘attainable.’

The preposition *ri* becomes *by* before vowels.

15) *h+y* appears as *yh*, just as for *h+v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti.

asayho Skr. *asahyá* ‘unendurable.’ The participle P.P. from *lehati* is *leyyo* Skr. *lehyá* ‘to lick’; *hiyo* and *hiyyo* appear for Skr. *hyas* ‘yesterday.’

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

saggo Skr. *svarga* ‘heaven’; *dīgho* Skr. *dīrgha* ‘long,’ but *digghikā* ‘an oblong pond’; *maggo* Skr. *mārga* ‘path’; *kakkaṭako* Skr. *karkaṭaka* ‘a crab.’ In *sakkharā* Skr. *çarkarā* ‘a potsher’d,’ we find aspiration.

accati Skr. *arc* ‘to honour’; *ajjaram* Skr. *ārjava* ‘rectitude’; *majjāro* Skr. *mārjāra* ‘a cat’; *nijjaro* Skr. *nirjara* ‘free from decay’; *khajju* Skr. *kharju* ‘itching’; *gajjati* Skr. *garj* ‘to roar’; *mucchā* Skr. *mūrchā* ‘fainting.’

pakinṇako Skr. *prakirṇaka* ‘miscellaneous’; *uṇṇo* Skr. *ūrṇa* ‘wool’; *rāṇyo* Skr. *varṇa* ‘colour.’

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. *kirti* ‘fame’; *kevatṭo* Skr. *kaivarta* ‘fisherman’; *vattati* and *vattati* Skr. *vr̥t*; *addho* and *addho* Skr. *ardha* ‘half.’

sappo Skr. *sarpa* ‘a snake’; *tappati* Skr. *trp* ‘to be glad’; *gabbho* Skr. *garbha* ‘womb’; *dabbho* Skr. *darbha* ‘kuça grass’; *dhammo* Skr. *dharma* ‘law’; *kammam* Skr. *karmāna* ‘action’; *Nammadā* Skr. *Narmadā* ‘Nerbudda.’

17) *r+v=bb*: *nibbāṇam* Skr. *nirvāṇa* (a technical term); *gabbo* Skr. *garva* ‘pride’; *pabbato* Skr. *parvata* ‘mountain’; *ubbi* ‘earth’ Skr. *urvī*.

18) *r+h*. In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. arhant; *tarahi* *tarhi* Skr. tarhi ‘then’; *garahati* Skr. √garh ‘to blame.’

19) If *r* follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

cakkam Skr. *cakra* ‘a wheel’; *akkodho* Skr. *akrodha* ‘mildness’; *kujjhati* Skr. √*krudh* ‘to be angry’; *gāhati* Skr. √*grah* ‘to take’; *ghāyati* Skr. √*ghrā* ‘to smell’; *aggo* Skr. *agra* ‘first’; *kiriyā kriyā* Skr. *kriyā*; *khīḍā kīlā* Skr. *kṛidā* ‘play.’

20) For *r* followed by a palatal cpr. *vajiro* Skr. *vajra* ‘thunderbolt,’ and *pajiro* Skr. *pajra* ‘firm.’

21) Dentals followed by *r* are either assimilated or preserved intact. *r* sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms :

kutra, *kuttha*, *kutta* Skr. *kutra* ‘where’; *gattam* Skr. *gātra* ‘limb’; *sattu satthu* Skr. *çatru* ‘enemy’; *bhadro bhaddo* Skr. *bhadra* ‘good’; *giddho* Skr. *gr̥dhra* ‘greedy’; *Dāmilo* Skr. *Drāvida*; *dravo davo* Skr. *drava* ‘liquid’; *chuddho khuddho* Skr. *kshudra* ‘mean.’

22) After labials, *r* is assimilated: *paṭi* Skr. *prati* (a prep.) ; *pa* Skr. *pra* (in compos.) ; *pāṇo* Skr. *prāṇa* ‘breath’ ; *piyo* Skr. *priya* ‘dear’ ; *bhāmo* Skr. *bhrama* ‘whirling’ ; *sappañño* Skr. *sa+prajnā* ‘wise.’

br is preserved in *Brahmā* Skr. Brahman ; *braviti* Skr. √*brū* ‘to speak.’

mr is assimilated in the beginning : *makkheti* Skr. √*mṛksh* ‘to anoint’ ; *miyyati miyati* Skr. √*mṛ* ‘to die.’

For *mr* in the middle of a word, cfr. *ambo* Skr. *āmra* ‘the mango tree’ ; *tambo* Skr. *tāmra* ‘copper.’

23) *v+r* in the beginning of a word is assimilated to *v*, in the middle of a word it always becomes *bb*.

rajati Skr. √*vraj* ‘to walk’ ; but *pabbajati* Skr. *pra+√vraj*

'to go forth'; *vajo* Skr. *vraja* 'a cow-pen'; *subbato* Skr. *svvrata* 'conscientious'; *tibbo* Skr. *tīvra* 'sharp.'

24) *r*, after sibilants, is assimilated:

sārako Skr. *çrāvako* 'pupil, follower'; *sassu* Skr. *çvaçru* 'mother-in-law'; *assu* Skr. *açru* 'a tear'; *suñoti* Skr. *✓çru* 'to hear'; *asso* Skr. *açra* 'corner'; *assaro* Skr. *āsrava* 'discharge'; but *siri* Skr. *çrī* 'fortune,' with svarabhakti.

25) For *h+r*, cp. *hiri* Skr. *hrī* 'shame'; *ahirikā* Skr. *ahrī* 'shamelessness'; *rasso* Skr. *hrasva* 'short'; *rahado* Skr. *hrada* 'a pool.'

26) *l* is assimilated before gutturals and labials.

phaggu Skr. *phalgu* 'reddish.'

appo Skr. *alpa* 'little'; *kappo* Skr. *kalpa* 'period of time'; *jappo* Skr. *jalpa* 'word, speech'; *goppho* Skr. *gulpha* 'uncle.'

27) Through metathesis *gumbo* Skr. *gulma* 'thicket'; *simbalī* Skr. *çalmali* 'cotton-tree.'

28) For *l+v* cp. *kibbisāñ* Skr. *kilvisha* 'fault'; *billo*, but also *beluvo* Skr. *bilva* and *bailava* 'the vilva-tree'; *khallato* Skr. *khalvāñṭa* 'bald'; *pallalam* Skr. *palvala* 'small tank.'

29) *l* after gutturals shows svarabhakti in *kileso* Skr. *kleça* 'sin'; *kilissati* Skr. *✓kliç* 'to suffer'; *kilomakāñ* Skr. *kloman* 'right lung'; *kilamati* Skr. *✓klam* 'to be tired'; *gilāñō* Skr. *glāna* 'faded'; and from this an abstract *gelaññāñ* is formed, see § 9. *akilāsu* Skr. *aglāsnu* 'healthy.' Without svarabhakti *kleso* 'sin.'

30) For *l* after labials cp.

pilavo Skr. *plava* 'a kind of duck'; *pihakāñ* Skr. *plihan* 'spleen'; *pilurati* and *plarati* Skr. *✓plu* 'to float'; *plavo* Skr. *plava* 'a raft.'

ambilo Skr. *amla* 'sour'; *milakkho* Skr. *mleccha* 'stranger.'

31) After *r*, *l* is assimilated in *dullabho* Skr. *durlabha*.

32) For *l* after sibilants cp.

siloko Skr. *çloka* 'stanza'; *silesumo semho* Skr. *çleshman* 'phlegm'; *silittho* Skr. *çlishta* 'adhering'; *silāghā* Skr. *çlāghā* 'praise'; *asilesā* Skr. *açlesha* 'name of a lunar mansion.'

33) For *h+l* cp. *hilādati*, *hilādo*, *hiliṭo* Skr. *✓hlād* 'to be glad.'

34) *v*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kaṭhito* Skr. *√kvath* 'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *v* after cerebral: *kiṇṇam* Skr. *kiṇva* 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *tvam*, *turam*, *tam* Skr. *tvam* 'thou'; *tarati* Skr. *√tvar*; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *ittaro* Skr. *itvara* 'going,' we have assimilation. In *eaccaro* Skr. *catvara* 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *trāna* and *tra* are mostly preserved, but sometimes *trāna* is contracted into *tūna*. *Iritrijo* Skr. *ṛtvij* 'an officiating priest.'

2) *d+v*: *dīpo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *çādvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *dve* and *dure* occur; in composition, however, *dvi*, *di*, *du* and *bā*: *bārasa* Skr. *dvādaçan* 'twelve'; *bārisati* Skr. *dvāviñçati*.

3) *dh+v=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhampeti* corresponds to Skr. *√dhvams* 'to fall, to perish,' and in composition *viddhampeti*; *dhani* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *v* after sibilants is mostly assimilated:

asso Skr. *açva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also *svarabhakti* and assimilation. *sāmī* and *surāmī* Skr. *svāmin* 'lord.' *sā* Skr. *çvan* 'dog,' has the following forms besides: *sono*, *sūno*, *sāno*, *svāno* and *surāno*. *svanṇam* and *sonṇam* correspond to Skr. *svarṇa* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *sovaggiko*. *sre*, *sure* Skr. *çvas* 'yesterday'; *sotthi* and *suwatthi* Skr. *svasti* 'health.'

39) Through metathesis *h+v* has become *vh* in *jīvhā* Skr. *jihvā* 'tongue'; *sarhayo* Skr. *sāhvya* 'called, named.'

gabbharam Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *cch*; some of the words exhibit both forms. Skr. shk and sk= *kkh*.

1) *cakku* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukko* Skr. vṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *kipati* Skr. √kshīv 'to spit.'

2) *kacchā* Skr. kakshā 'a girdle'; *kuechi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho*, and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddho* Skr. kshudra 'small'; *chano khano* Skr. kshaṇa 'moment, a festive time'; *pakko paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, culo* Skr. kshulla 'small'; *sakkato* Skr. samskr̥ta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeça 'bald.'

4) Skr. çc=cch: *acchariyo* Skr. āçcarya 'wonderful'; *pacchā* Skr. paçcāt 'behind'; *vicchiko* Skr. vṛçcika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *cch*.

bibhaccho Skr. bibhatsa 'loathsome'; *cikicchatī tikiicchatī* Skr. cikitsati 'to cure'; *dicchati* Skr. ditsati (desid. to √dā); *maccharī* Skr. matsarin 'selfish.'

accharā Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *sh̥t sh̥th=tt̥h*: *titt̥hati* Skr. tishṭhati 'to stand'; *yit̥tho* Skr. ishtā P.P.P. to √yaj 'to sacrifice'; *at̥tha* Skr. ashtān 'eight'; *chat̥tho* Skr. shashtha 'sixth'; *bhaṭṭho* Skr. bhrashta 'fallen'; *mat̥tho* and *mat̥to* Skr. mr̥ṣhta 'polished'; *bhaṭṭho* and *bhaṭṭo* Skr. bhrashta 'fried.'

7) *leddu* 'a clod of earth,' is supposed to stand for Skr. loshta. The modern vernaculars, however, show the forms *lenđu* and *ledđu*.

8) Skr. st and sth are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. asthi 'bone'; *atthi* Skr. asti 'to be'; *hatthi* Skr. hastin 'elephant,' and without aspiration *atṭo* Skr. asta 'thrown.'

9) In the beginning of a word cp. *thakanam* Skr. sthagana 'covering'; *thambho* Skr. stambho; *thānam* Skr. sthāna 'standing,' and other derivatives from $\sqrt{sthā}$ with cerebralization; *thero* Skr. sthavira 'priest'; *thūpo* Skr. stūpa 'a tope'; *thero* and *chero* 'a drop,' to Skr. \sqrt{stip} , and perhaps *chambhati* Skr. \sqrt{stambh} 'to amaze'; *khānu* Skr. sthānu 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. sparça 'touch'; *phusati* Skr. $\sqrt{sprç}$ 'to touch'; *puppham* Skr. pushpa 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. pushpita 'flowering.'

12) *bappo* Skr. vāshpa 'a tear'; *apphotā* Skr. asphoṭa 'jasmine'; *nippāpo* Skr. nishpāpa 'free from sin'; *nippāro* Skr. nishpāva 'winnowing, clearing'; *nippādanam* 'accomplishment,' to *nipajjati* Skr. nis+ \sqrt{pad} ; *nipphalo* Skr. nishphala 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sineho sneho* Skr. sneha 'friendship'; *nisneho* 'without love'; *sinānam nahānam* Skr. snāna 'bathing'; *siniddho niddho* Skr. snigdha 'oily'; *sunhā suṇīsa husā* Skr. snūshā 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form SNERU.

2) *pañhi* Skr. pr̥ṇi 'variegated'; *pañho* Skr. praçna 'question'; *tanhā tasīnā* Skr. tṛṣṇā 'lust'; *kāñho kasīno* Skr. kr̥ṣṇa 'black'; *uñho* Skr. ushṇa 'hot.'

3) *sitam mihitam* Skr. smita ‘smile’; *massu* Skr. çmaçru ‘beard’; *gimho* Skr. grishma ‘summer’; *asmā amhā* Skr. açman ‘stone’; *semho silesumo* Skr. çleshman ‘phlegm’; *rasmi ramsi* Skr. raçmi ‘a ray of light’; *ramsimā* Skr. raçmimat ‘radiant’; *apamāro apasmāro* Skr. apasmāra ‘epilepsy.’

4) In the oblique case of the pronoun *sm* is optionally changed into *mh*, and thus also in the form of the verb. subst. *amhi asmi amhe asme*.

42) In combination with nasals, *h* shows svarabhakti or metathesis.

ganhati Skr. gṛhṇāti ‘to grasp’; *hanute hnute* Skr. hnute ‘to conceal oneself’; *cihanam cinham* Skr. cihñana ‘mark, sign’; *jimho* Skr. jihma ‘crooked.’

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

uddham ubbham Skr. ūrdhvam ‘upwards.’ The representation is, of course, due to the different assimilation which took place; just as in *disrā*, and less frequently *datthu*, for Skr. dr̥ṣṭvā √drç; *uddhumāyati* (pass.) Skr. ud+√dhmā ‘to be blown up’; *tikkino tikkho tīpho* Skr. tikshna ‘sharp’; *sañho* Skr. çlakshṇa ‘smooth’; *juñhā dosino* Skr. jyotsnā ‘moonlight’; *kasiño* Skr. kr̥tsna ‘entire’; *satti* Skr. çastri ‘knife’; *idattayam*=*idam+traya*; *lacchati* Skr. lapsyati fut. to √labh; *checchati* fut. to *chindati* Skr. √chid ‘to cut’; *macco* Skr. martya ‘mortal’; *maccho* Skr. matsya ‘fish’; *allo* Skr. adra ‘wet’; *vatumam vallam* Skr. vartman; *iñthi itthī thī* Skr. strī ‘woman.’

44) Three consonants are only allowed in conjunction with the semivowels.

§ 15. SANDHI.¹

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

¹ Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khrāham*, the Singhalese MSS. separate the words into *kho ahām*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dipavamsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur :—

VOWEL SANDHI.

VOWELS IN COMBINATION WITH VOWELS.

a+a=ā: nāhosi=na ahosi.

a+a+CONJUNCT CONSONANT=a: na 'tthi=na atthi; pana aññām=pan' aññām.

a+a+CONJUNCT CONSONANT=ā: nāssa=na assa.

a before *a* is rarely elided. Such elision generally takes place before *ahām* ‘I,’ *ayām* ‘this,’ and the forms of the verb *atthi* ‘to be.’

ā+ā=ā: taddāyam=tadā ayām; tadāsi=tadā āsi.

ā+i=e: bandhuss 'eva=bandhussa iva.

ā+ū=o: nopeti=na upeti.

a+iti=ā: Tissāti vacanca=Tissa iti.

a+pi=āpi: ajjāpi=ajja.

ā+u=ū: cūbhayam=ca ubhayam; tadūpa^o=tadā upasammanti.

a+i=ā (elision of *i*): *yena 'me=yena ime.* This elision seems only to take place in case of the pronoun *idam*.

a+i or u=i or u (elision of *a*): *pahāy' imam=pahāya imam;* *tatr' idam=tatra idam; yass' indriyān=yassa indriyānii; ten' upasankami=tena upasaṅkami.*

a is elided before *ā ū e o*: *yen' āyasmā*; *utthāy' āsanā*; *idh' āruso*; *eken' ūno=ekena ūno*; *netv' ekamantikam*; *c' etarahi tass' okāsam*.

ā sometimes elides a short vowel, and less often a long vowel other than *ā*: *disvā 'panissayam* for *disvā upanō*; *sutvā 'va* for *sutvā eva*.

ā is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva=tathā*; *netv' ekamantikam eva=netvā ekō*.

ā+i=i in *seyyathīdam=seyyathā idam* and *saddhidhā=saddhā idhā*.

i is elided before short or long vowels: *gacchām' aham gacchāmi aō*; *p' ajja=pi ajja*; *dasah' upagatam=dasahi upaō*.

i is elided in *tunh' assa=tunhi assa*.

i+i=i: in combinations with *iti*: *samantiidha=samanti idha*.

i+a=a: *kiñcāpi=kiñci api* (more frequently *kiñcid api*).

i preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jivanty elaka*; *ty ayaṁ ti ayaṁ*. The examples are from late Pāli works, and are perhaps doubtful.

iti+evam: *ity evam*, but also according to the rules after which *ty* is palatalized *icc evam*, and thus *di=jj*; *api=app*, etc., as pointed out above, § 14, and *itv evam*.

u is elided before a vowel: *samet' āyasmā=sametu aō*; *sadh' āruso=sadhuō*; *tusites' upapajjatha=tusitesu upaō*.

u+i=ū: *sadhuti=sadhu iti*; *kimsudha=kimsu+idha*.

u before a vowel changes into *v*. The examples are doubtful: *vatthv' eva=vatthu eva*.

e may be elided before a long vowel: *m' āsi=me āsi*; *silavant' ettha=silaranto ettha*.

e sometimes elides a following vowel: *te 'me=te ime*; *sace 'jja=ajja*.

e+a=ā: *sacāham=sace+aham*.

e+a=y, the *a* being lengthened: *tyāham=te aham*. After a double consonant lengthening takes place arbitrarily.

o often elides a following vowel: *so 'ham=so aham*; *pattiko 'va=eva*; *kattabbo' posathe=kō upoō*.

o is elided before a vowel: *kut' ettha=kuto ettha*; *katam' assa=katamo assa*.

o+a=ā: dukkhāyaṁ=dukkho ayam.

o+a=v, the *a* being lengthened: *svāham=so aham; khvāham=kho aham.* After a double consonant lengthening takes place arbitrarily.

o becomes *v* before a long vowel.

§ 16. EUPHONIC CHANGES.

1) If a word ending in *ā* is followed by *idam*, or one of its oblique cases, *y* is inserted: *na yidam, na-y-imassa.*

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes: e.g. *kim viya* like what.

3) *v* is inserted if a vowel is followed by *u* or *ū*.

4) *eva* becomes *yera* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels: *idha-m āhu=idha āhu; jeyya-m attānam=jeyya att°; idha-m-ijjhati, giri-m-iva.*

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel: *dhir.attu* and *vijur eva*.

7) *d* is inserted in *sammad eva, anvad eva, satthud anvayo.*

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

manasād aññavimuttānam=manasā°; yasmād apeli (and so in Sanskrit); *tasmād eva=tasmā;* *kenacid eva;* *ahud eva* (Skr. abhūd eva); *putthag eva* (Skr. pṛthag eva); *pageva* (Skr. prāgeva); *tūṇhim āśinam* (Skr. tūṣṇīm); *vuttir esā* (Skr. vṛttir eshā); *sabbhir eva* (Skr. sadbhīr eva); *paṭhavi dhātūr eva=dhātūr eva* (Skr. dhātūr eva); *punar eva=puna eva* (Skr. punar eva); *bhattur atthe=bhātūr arthe* (Skr. bhātūr arthe); *chal eva* (Skr. shad eva).

9) The **NIGGAHITA** stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels: *sakīm* stands for Skr. sakṛt, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *taṁ yaṁ etam*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels : *tad eva* ; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right : *punam eva* for *punar*, *aññad attu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHITA is elided before a consonant : *no ce muñceyya candimam* for *muñceyyam* ; *maccāna jīvitam* for *maccānam* ; *etam buddhāna sāsanam* for *buddhānam sās*°.

14) Sometimes the nasal vowel is entirely elided : *im' etam = imam etam*; *nipajj' aham = nipajjim aham*.

am+a=a : *ekam idāham samayam* ; *ekam idam aham* ; *erāyam=evam ayan*.

15) If a word ends in NIGGAHITA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs : *m+k=nk*, *m+c=nc*, *m=t=nt*, *m+t=nt*, *m+p=mp*.

16) A word ending in the NIGGAHITA, followed by a word beginning with *y*, becomes *ññ* : *tam yeva=tamñeva* ; *ānantari-kaññam*.

17) The NIGGAHITA before *h* optionally becomes *ñ* : *evañhi*.

§ 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versa*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*pathamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālapanam* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kārakanam*) are :

<i>kammam</i>	accusative.
<i>karaṇam</i>	instrumental.
<i>sampadānam</i>	dative.
<i>apādānam</i>	ablative.
<i>sāmī</i>	genitive.
<i>okāso</i> or <i>ādhāro</i>	locative.

Other terms are : for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kammam*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of ‘going,’ ‘bringing,’ ‘sending,’ etc. *Vihāram gantrvā* ‘having gone to the monastery.’

Verbs of speaking may follow the same rule. *Tam rājā idam abruvi* ‘the king said this to him.’

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* ‘he marches fifty yojanas.’

It is used with verbs signifying to have recourse, to appear, to ask. *Buddham saranam gacchāmi* ‘I take my refuge in the Buddha.’

Causative verbs have a double accusative. *Upāsakam mam bhāram Gotamo dhāretu* ‘let the lord Gotama receive me as a disciple.’

The accusative is used with the following prepositions :

pati : *Saṅgamam pati pihā* ‘longing for union.’

pari : *rukkhām pari* ‘in the direction of the tree.’

anu : *anu Sāriputtam paññarū bhikkhu* ‘a priest inferior to S. in learning.’

anto, antara: *antara vīthim olokayamāno* ‘looking down into the street.’

abhi abhito: *abhito gāmanī* ‘round the village.’

tiro : *tiro bhāram gacchati* ‘he goes out of sight.’

II) THE RELATION OF THE INSTRUMENTAL (*karanam*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default :

Rāgena samo aggi nāma natthi ‘there is no fire like lust.’

akkhinā kāno ‘blind of one eye.’

2) the space traversed and duration of time :

nabhasā gacchati ‘he goes through air.’

3) the construction of a passive verb or participle :

evam me sutam ‘thus it was heard by me.’

4) the prepositions *saha saddhim vinā*, though generally used with the instrumental, are also found with other cases :

Saha gabbhena jīvitakkhayam pāpuṇissāmi ‘I shall perish together with my unborn child’; *Mahatā bhikkhu-saṅghena*

saddhim ‘with a great company of priests’; *vinā dosena* ‘without any fault.’

III) THE RELATION OF THE DATIVE (*sampadānam*) [effecting case]. The case of the indirect object. It is used to denote objects ‘to, towards, for, at, against,’ which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign : *Maggam dehi rañño* ‘make room for the king.’

2) Show, announce, declare : *tassa abruvi* ‘said to him’; *tuyham avikaromi* ‘I will explain thee.’

3) Give attention, have a regard or feeling, inclination, obeisance : *Bharato bhaddam hotu* ‘may good happen to the lord.’

4) In an infinitive sense : *lokānukampāya* ‘out of pity to the world.’

IV) THE ABLATIVE RELATION (*apādānam*). The ‘from’ case. It is used to denote removal, distinction, separation, issue, deprival, restraint: *mātito suddho* ‘pure on the mother’s side;’ *avijjā paccayā saikhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive : *Sabbe bhāyanti maccuno* or *maccunā* ‘all fear death.’

2) the ablative of distinction: *yato pañitataro rā rasitthataro rā natthi* ‘than whom there is none better or more accomplished.’ Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* ‘far off’; *purā* ‘formerly,’ which are ablatives according to their formation : *ārā so āsavakkhayā* ‘he is far from the extinction of passion’; *tassa āgamanā purā* ‘before his arriving.’

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okāso*], the ‘in’ case.

Thus we find a locative and genitive absolutely employed :

rudato dārakassa or *rudantasmīm dārake* ‘whilst the child was crying’; *Evaṁ vutte* ‘having said thus.’

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyam doṇo* ‘a droṇa is inferior to a khārī’; *adhi deveṣu Buddho* ‘Buddha is superior to the gods.’

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with *, obsolete forms with ‡.

STEMS IN VOWELS.

MASCULINE AND NEUTERS IN *a*.

Dhamma.

SINGULAR.	PLURAL.
Nom. <i>dhammo</i>	<i>dhammā</i> † <i>dhammase</i>
Voc. <i>dhamma</i> <i>dhammā</i>	<i>dhammā</i>
Acc. <i>dhammam</i>	<i>dhamme</i>
Instr. <i>dhammena</i> <i>vinayā</i>	<i>dhammebhi</i> <i>dhammehi</i>
Dat. <i>dhammāya</i> * <i>dhammassa</i>	<i>dhammānam</i>
Abl. <i>dhammā</i> † <i>dhammasmā</i> † <i>dhammamhā</i>	<i>dhammebhi</i> <i>dhammehi</i>
Gen. <i>dhammassa</i>	<i>dhammānam</i>
Loc. <i>dhamme</i> † <i>dhammasmiṁ</i> † <i>dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta.*

SINGULAR.		PLURAL.
Nom.	<i>cittāni</i>	<i>cittā</i> * <i>citte</i>
Voc.	<i>cittam</i>	<i>cittāni</i>
Acc.		<i>cittani</i> * <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i> <i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānam</i>
Abl.	<i>cittā</i> + <i>cittasmā</i> + <i>cittamhā</i>	<i>cittebhi</i> <i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānam</i>
Loc.	<i>citte</i> + <i>cittasmīm</i> <i>cittamhi</i>	<i>cittesu</i>

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *derebhis*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā.*

SINGULAR.		PLURAL.
Nom.	<i>kaññā</i>	* <i>kaññāyo</i>
Voc.	<i>kaññe</i>	* <i>kaññāyo</i>
Acc.	<i>kaññām</i>	<i>kaññā</i> * <i>kaññāyo</i>
Instr.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānam</i>
Abl.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Gen.	<i>kaññāya</i>	<i>kaññānam</i>
Loc.	<i>kaññāyam</i> * <i>kaññāya</i>	<i>kaññāsu</i>

The voc. sing. of *ammā* ‘mother’ is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi.*

SINGULAR.		PLURAL.
Nom.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> * <i>aggi</i>
Voc.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> <i>aggi</i>
Acc.	<i>aggim</i>	<i>aggi</i> * <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>agginā</i>	<i>aggibhi</i> <i>aggīhi</i>
Dat.	* <i>aggino</i> * <i>aggissa</i>	<i>aggīnam</i>

	SINGULAR.	PLURAL.
Abl.	* <i>agginā</i> † <i>aggimhā</i> † <i>aggismā</i>	<i>aggibhi</i> <i>aggihi</i>
Gen.	* <i>aggino</i> * <i>aggissa</i>	<i>agginam</i>
Loc.	<i>aggini</i> † <i>aggimhi</i> † <i>aggismim</i>	<i>aggisu</i>

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *ṛshe*.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur :

ādo, *ādu* corresponding both to Skr. *adau*, * *ādim* † *ādimhi* † *ādismim*.

The neuters in *i* follow the declension of those in *in*. As paradigm *aṭhi* 'a bone' will be given.

FEMININES IN *i*.

Ratti.

SINGULAR.	PLURAL.
Nom. <i>ratti</i>	<i>rattīyo</i> * <i>ratti</i>
Voc. <i>ratti</i>	<i>rattīyo</i> * <i>rattī</i>
Acc. <i>rattim</i>	<i>rattī</i> * <i>rattīyo</i>
Instr. <i>rattiyā</i>	<i>rattibhi</i>
Dat. <i>rattiyā</i>	<i>rattīnam</i>
Abl. <i>rattiyā</i>	<i>rattibhi</i> <i>rattīhi</i>
Gen. <i>rattiyā</i>	<i>rattīnam</i>
Loc. <i>rattiyam</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattīsu</i>

Instead of the forms of the instr. sing. in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily :

matyā *santyā* for *matiyā* *santiyā*
jaccā *najjā* for *jatiya* *nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadi* 'river' will show the declension.

SINGULAR.	PLURAL.
Nom. <i>nadi</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadi</i>
Voc. <i>nadi</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadi</i>
Acc. <i>nadim</i>	<i>nadi</i> * <i>nadiyo</i> ‡ <i>najje</i>
Instr. <i>nadiyā</i> <i>nadyā</i> <i>najjā</i>	<i>nadibhi</i> <i>nadihi</i> * <i>najjo</i>

	SINGULAR.			PLURAL.	
Dat.	<i>nadiyā</i>	<i>nadyā</i>	<i>najjā</i>	<i>nadīnam</i>	
Abl.	"	"	"	<i>nadībhi</i>	<i>nadīhi</i>
Gen.	"	"	"	<i>nadīnam</i>	
Loc.	<i>nadiyam</i>	<i>nadyā</i>	<i>najjam</i>	<i>nadīsu</i>	

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasīm*.

itthī, thi ‘a woman,’ corresponding to Skr. *strī*, shows the following forms :

	SINGULAR.			PLURAL.	
Nom.	<i>itthī</i>	<i>thī</i>		<i>itthīyo</i>	<i>thīyo</i>
Voc.	<i>itthī</i>	<i>thī</i>		<i>itthīyo</i>	<i>thīyo</i>
Acc.	<i>itthīm</i>	<i>itthīyam</i>		<i>itthī</i>	* <i>itthīyo</i>
Instr.	<i>itthīyā</i>	<i>thīyam</i>		<i>itthībhi</i>	<i>itthīhi</i>
Dat.	<i>itthīyā</i>	<i>thīyam</i>		<i>itthīnam</i>	<i>thīnam</i>
Abl.	<i>itthīyā</i>	<i>thīyam</i>		<i>itthībhi</i>	<i>itthīhi</i>
Gen.	<i>itthīyā</i>	<i>thīyam</i>		<i>itthīnam</i>	<i>thīnam</i>
Loc.	<i>itthīyam</i>	<i>itthīyā</i>		<i>itthīsu</i>	<i>thīsu</i>

DECLENSION IN *u*.

Bhikkhu.

	SINGULAR.			PLURAL.	
Nom.	<i>bhikkhu</i>			<i>bhikkhavo</i>	* <i>bhikkhū</i>
Voc.	<i>bhikkhu</i>			<i>bhikkhavo</i>	<i>bhikkhave</i>
					* <i>bhikkhū</i>
Acc.	<i>bhikkhum</i>			<i>bhikkhū</i>	* <i>bhikkhavo</i>
Instr.	<i>bhikkhunā</i>			<i>bhikkhūhi</i>	<i>bhikkhūbhi</i>
Dat.	* <i>bhikkhuno</i>	* <i>bhikkhussa</i>		<i>bhikkhūnam</i>	
Abl.	<i>bhikkhuno</i>	+ <i>bhikkhusmā</i>		<i>bhikkhūbhi</i>	<i>bhikkhūhi</i>
		+ <i>bhikkhumhā</i>			
Gen.	<i>bhikkhuno</i>	* <i>bhikkhussa</i>		<i>bhikkhūnam</i>	
Loc.	+ <i>bhikkhusmīm</i>	+ <i>bhikkhumhi</i>		<i>bhikkhūsu</i>	<i>bhikkhusu</i>

We have in adverbial use the gen. sing. *heto* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu*: *jantuyo jantuno, hetuyo hetuno*.

Masculines in *u* agree with those in *u*, showing the long *u* in the nom. voc. acc. plur. In those forms we have also formations according to other declensions, e.g.:

sabbaññū : *sabbaññuno*

abhībhū : *abhībhūro abhībhuno*

NEUTERS in *u* form their nom. acc. plur. either in *u* or *uni*. The form of the acc. sing. in *m* is also used for the nominative.

FEMININES IN *ū*.*Jambu.*

SINGULAR.	PLURAL.
Nom. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Voc. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Acc. <i>jambum</i>	<i>jambū</i> * <i>jambūyo</i>
Instr. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Dat. <i>jambuyā</i>	<i>jambūnam</i>
Abl. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Gen. <i>jambuyā</i>	<i>jambūnam</i>
Loc. <i>jambūyam</i> <i>jambuyā</i>	<i>jambūsu</i>

The loc. of *bhū* is *bhuri* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

SINGULAR.	PLURAL.
Nom. <i>go</i>	<i>gāvo</i>
Voc. <i>go</i>	<i>gāvo</i>
Acc. <i>gam</i> * <i>garam</i> * <i>garum</i> * <i>gāram</i>	* <i>gāvo</i>
Instr. † <i>garā</i> * <i>gārena</i>	<i>gobhi</i> <i>gohi</i>
Dat. <i>gārassa</i>	<i>garam</i> * <i>gunnam</i> * <i>gonam</i>
Abl. <i>gārā</i> † <i>gārasmā</i> † <i>gāramha</i>	<i>gobhi</i> <i>gohi</i>
Gen. * <i>gāvassa</i>	<i>garam</i> * <i>gunnam</i> * <i>gonam</i>
Loc. <i>gāre</i> † <i>gāramhi</i> † <i>gārasmīm</i>	<i>gosu</i> * <i>gāvesu</i>

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, e.g. acc. sing. Skr. *rāyam* from *rai*, Pāli *rāyo* 'wealth'; acc. sing. Skr. *nāvam* from *nau*, Pāli *nārā* 'a ship.'

II. STEM IN CONSONANTS.

STEMS IN *ar*, SKR. *r*.*Satthā* 'teacher.'

SINGULAR.	PLURAL.
Nom. <i>satthā</i>	<i>satthāro</i>
Voc. <i>satthā</i> <i>sattha</i>	<i>satthāro</i>

	SINGULAR.	PLURAL.
Acc.	<i>satthāram</i>	<i>satthāre</i> * <i>satthāro</i>
Instr.	<i>sattharā</i> * <i>satthunā</i> * <i>satthārā</i>	<i>satthārebhi</i> <i>satthārehi</i>
Dat.	<i>satthu</i> * <i>satthussa</i>	<i>satthanām</i> * <i>satthānam</i> * <i>satthuno</i>
Abl.	<i>sattharā</i> <i>satthārā</i>	<i>sattharebhi</i> * <i>satthārebhi</i>
Gen.	<i>satthu</i> <i>satthussa</i>	<i>satthanām</i> * <i>satthārānam</i> * <i>satthānam</i>
Loc.	<i>satthari</i>	<i>sattharesu</i> * <i>satthāresu</i>

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pitā</i> <i>pita</i>	<i>pitaro</i>
Acc.	<i>pitaram</i>	<i>pitare</i> * <i>pitaro</i>
Instr.	<i>pitarā</i> * <i>pitunā</i>	<i>pitubhi</i> * <i>pitūhi</i> <i>pitarebhi</i>
Dat.	<i>pitu</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunām</i> <i>pitūnam</i> <i>pitānam</i> * <i>pitarānam</i>
Abl.	<i>pitu</i> * <i>pitarā</i>	<i>pitubhi</i> * <i>pitūhi</i> * <i>pitarebhi</i> * <i>pitarehi</i>
Gen.	<i>pitu</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunām</i> <i>pitūnam</i> <i>pitānam</i> * <i>pitarānam</i>
Loc.	<i>pitari</i>	<i>pitusu</i> * <i>pitūsu</i> * <i>pitaresu</i>

Mātā 'mother.'

	SINGULAR.	PLURAL.
Nom.	<i>mātā</i>	<i>mātarō</i>
Voc.	<i>māta</i> * <i>mātā</i>	<i>mātarō</i>
Acc.	<i>mātarām</i>	<i>mātare</i> * <i>mātarō</i>
Instr.	<i>mātarā</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>matūbhī</i> * <i>mātarebhi</i>
Dat.	<i>mātu</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātūnam</i> * <i>mātunām</i> <i>mātānam</i> * <i>mātarānam</i>
Abl.	<i>mātarā</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>matūbhī</i> * <i>mātarebhi</i>
Gen.	<i>mātu</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātūnam</i> * <i>mātunām</i> <i>mātānam</i> * <i>mātarānam</i>
Loc.	<i>mātari</i> * <i>mātuyām</i> <i>māt-</i> <i>yām</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātusu</i> * <i>mātūsu</i> * <i>mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* 'a friend.'

The word corresponds to the Skr. *sákhi*, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

SINGULAR.

Nom.	<i>sakhā</i>
Voc.	<i>sakhe</i> <i>sakhi</i> <i>sakhī</i> <i>sakhā</i> <i>sakha</i>
Acc.	<i>sakhāram</i> <i>sakhāyam</i> <i>sakhānam</i> <i>sakham</i>
Instr.	<i>sakhinā</i>
Dat.	<i>sakhissa</i> <i>sakhino</i>
Abl.	<i>sakhinā</i>
Gen.	<i>sakhissa</i> <i>sakhino</i>
Loc.	<i>sakhe</i>

PLURAL.

Nom.	<i>sakhāyo</i>	<i>sakhino</i>	<i>sakhāno</i>
Voc.	<i>sakhāyo</i>	<i>sakhino</i>	<i>sakhāno</i>
Acc.	<i>sakhī</i>	<i>sakhino</i>	<i>sakhāyo</i> <i>sakhāno</i>
Instr.	<i>sakharehi</i>	<i>sakhārebhi</i>	<i>sakhehi</i>
Dat.	<i>sakhīnam</i>	<i>sakhārānam</i>	
Abl.	<i>sakharehi</i>	<i>sakhārebhi</i>	<i>sakhehi</i>
Gen.	<i>sakhārānam</i>	<i>sakhārānam</i>	<i>sakhīnam</i>
Loc.	<i>sakkhāresu</i>	<i>sakkhesu</i>	

II. STEMS IN NASALS.

1) in *an*.

Attan 'self.'

SINGULAR.

Nom.	<i>attā</i>		<i>attāno</i>
Voc.	<i>atta</i>	* <i>attā</i>	<i>attāno</i>
Acc.	<i>attānam</i>	* <i>attanam</i>	* <i>attāno</i>
Instr.	<i>attanā</i>	* <i>attena</i>	* <i>attanebhi</i>
Dat.	<i>attano</i>		<i>attanam</i>
Abl.	<i>attanā</i>	† <i>attasmā</i>	* <i>attanebhi</i>
Gen.	<i>attano</i>		<i>attanam</i>
Loc.	<i>attani</i>	† <i>attasmīm</i> <i>attamhi</i>	<i>attanesu</i>

The form *ātumā* is of comparatively rare occurrence. We find :

Acc. sing. *ātumānam*

Nom. acc. plur. *ātumāno*

Gen. and dat. plur. *ātumānam*.

Brahman.

SINGULAR.

Nom.	<i>brahmā</i>		<i>brahmāno</i>	
Voc.	<i>brahme</i>		<i>brahmāno</i>	
Acc.	<i>brahmānam</i>	* <i>brahmām</i>	<i>brahmāno</i>	* <i>brahmāno</i>
Instr.	<i>brahmunā</i>	<i>brahmañā</i>	* <i>brahmēbhi</i>	
Dat.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunānam</i>	* <i>brahmānam</i>
Abl.	<i>brahmunā</i>	<i>brahmañā</i>	<i>brahmēbhi</i>	
		+ <i>brahmasmā</i>		
Gen.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunānam</i>	* <i>brahmānam</i>
Loc.	<i>brahmuni</i>	<i>brahmañi</i>	* <i>brahmēsu</i>	
		+ <i>brahmasmīm</i>		

Rājan 'king.'

SINGULAR.

Nom.	<i>rājā</i>		<i>rājāno</i>	
Voc.	<i>rāja</i>	* <i>rājā</i>	<i>rājāno</i>	
Acc.	<i>rājānam</i>	* <i>rājam</i>	<i>rājāno</i>	* <i>rājāno</i>
Instr.	<i>rañā</i>	<i>rājina</i>	* <i>rājena</i>	<i>rājubhi</i>
Dat.	<i>rañño</i>	<i>rājino</i>	* <i>rājassa</i>	<i>rañānam</i>
Abl.	<i>rañā</i>	+ <i>rājamha</i>		<i>rājubhi</i>
Gen.	<i>rañño</i>	<i>rājino</i>	<i>rājassa</i>	<i>rañānam</i>
Loc.	<i>rājini</i>	<i>rañī</i>	* <i>rañne</i>	<i>rājusu</i>
				* <i>rājesu</i>

Yuvan 'young.'

SINGULAR.

Nom.	<i>yurā</i>			
Voc.	<i>yura</i>	<i>yurā</i>	* <i>yurāna</i>	* <i>yurānā</i>
Acc.	<i>yurānam</i>	* <i>yuram</i>		
Instr.	+ <i>yūnā</i>	* <i>yurānā</i>	* <i>yurena</i>	* <i>yuranena</i>
Dat.	+ <i>yūno</i>	* <i>yurānassa</i>	* <i>yurassa</i>	
Abl.	+ <i>yūno</i>	* <i>yurānā</i>	+ <i>yurānasma</i>	
Gen.	+ <i>yūno</i>	* <i>yurassa</i>	* <i>yurānassa</i>	
Loc.	<i>yure</i>	<i>yuri</i>	+ <i>yurāmhi</i>	+ <i>yurāsmīm</i>
	<i>yurāne</i>		+ <i>yurānasmīm</i>	

PLURAL.

Nom.	<i>yuvāno</i>	* <i>yuvānā</i>
Voc.	<i>yuvānā</i>	
Acc.	<i>yuve</i>	* <i>yuvāne</i> * <i>yuvānā</i>
Instr.	<i>yuvānehi</i>	<i>yuvehi</i>
Dat.	<i>yuvānānam</i>	<i>yuvānam</i>
Abl.	<i>yuvānehi</i>	<i>yurehi</i>
Gen.	<i>yuvānānam</i>	<i>yuvānam</i>
Loc.	<i>yuvānesu</i>	<i>yuvāsu</i> <i>yubesu</i>

Sā 'dog.'

SINGULAR.

Nom.	<i>sā</i>	<i>sāno</i> * <i>sā</i>
Voc.	<i>sā</i>	<i>sāno</i> <i>sā</i>
Acc.	<i>sānam</i> * <i>sām</i>	<i>sano</i> * <i>sāno</i> * <i>sā</i> * <i>se</i>
Instr.	<i>sunā</i> <i>sanā</i> * <i>senā</i>	<i>sābhi</i>
Dat.	* <i>sāya</i> * <i>sassa</i>	<i>sānam</i>
Abl.	<i>sā</i> † <i>sasmā</i> † <i>samhā</i>	<i>sābhi</i>
Gen.	* <i>sassa</i>	<i>sānam</i>
Loc.	<i>se</i> † <i>sasmiṇ</i> † <i>samhi</i>	<i>sāsu</i>

Besides this, the following forms occur, and are declined as if belonging to the first declension :

sono *sūṇo* *svāno* and *suvāno*. The fem. is *sonī*.

Pumā [*puman*].

SINGULAR.

Nom.	<i>pumā</i>	<i>pumāno</i>
Voc.	<i>pumām</i> <i>pumā</i>	<i>pumāno</i>
Acc.	<i>pumānam</i> * <i>pumām</i>	<i>pumāne</i> <i>pumāno</i>
Instr.	<i>pumānā</i> * <i>pumānā</i> * <i>pumenā</i>	<i>pumānehi</i>
Dat.	<i>pumāno</i> * <i>pumāssa</i>	<i>pumānam</i>
Abl.	<i>pumānā</i>	<i>pumānehi</i>
Gen.	<i>pumāno</i> * <i>pumāssa</i>	<i>pumānam</i>
Loc.	<i>pumāne</i> * <i>pume</i>	<i>pumāsu</i> <i>pumesu</i>

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammam*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

2) DECLENSION OF STEMS IN *mant vant*.

	SINGULAR MASC.		SINGULAR NEUT.
Nom.	<i>guṇarā</i>	* <i>guṇavanto</i>	<i>guṇavam</i>
Voc.	<i>guṇaram</i>	* <i>guṇarā</i> * <i>guṇara</i>	
Acc.	<i>guṇarantam</i>	* <i>guṇavam</i>	<i>guṇavam</i>
Instr.	<i>guṇavatā</i>	* <i>guṇavantena</i>	
Dat.	<i>guṇavato</i>	* <i>guṇavantassa</i>	<i>guṇavassa</i>
Abl.	<i>guṇavatā</i>		
Gen.	<i>guṇavato</i>	* <i>guṇavantassa</i>	<i>guṇavassa</i>
Loc.	<i>guṇarati</i>	* <i>guṇavante</i>	+ <i>guṇavantasmīm</i> + <i>guṇavantamhi</i>
	PLURAL.		
Nom.	{ <i>guṇavanto</i> * <i>guṇavantā</i>	<i>guṇavanti</i>	<i>guṇavantāni</i>
Voc.			
Acc.	* <i>guṇarante</i>	<i>guṇavanti</i>	<i>guṇavantāni</i>
Instr.	<i>guṇavantebhi</i>	* <i>guṇavantebhi</i>	
Dat.	<i>guṇavatam</i>	* <i>guṇavantānam</i>	
Abl.	* <i>guṇavantebhi</i>		
Gen.	<i>guṇavatam</i>	* <i>guṇavantānam</i>	
Loc.	<i>guṇavantesu</i>		

The corresponding feminine is made by adding *i* to either the strong or weak form: *guṇavanti* or *guṇavati*. It is then declined like a form *i*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gaccham* or **gacchanto*. Compare further:

Nom. sing. *arahā* and *araham* 'venerable.'
,, *mahā* *maham* **mahanto* 'great.'

Santo P.P. to atthi 'to be.'

shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>santo</i>		<i>santo</i>
Acc.	<i>santam</i>		<i>sante</i>
Instr.	<i>satā</i>	* <i>santena</i>	Instr. and Abl. <i>sabbhi</i>
			* <i>santehi</i>
Gen. and Dat.	<i>sato</i>	<i>santassa</i>	<i>satam</i>
Loc.	<i>sati</i>		

Bharam.

	SINGULAR.		
Voc.	<i>bho</i>	<i>bhonta</i>	
Acc.	<i>bharantam</i>	<i>bhotam</i>	
Instr.	<i>bhavatā</i>	<i>bhotā</i>	<i>bhavantena</i>
Gen. and Dat.	<i>bhavato</i>	<i>bhoto</i>	<i>bhavantassa</i>
Abl.	<i>bhavatā</i>	<i>bhotā</i>	
	PLURAL.		
Nom.	<i>bhavanto</i>	<i>bhonto</i>	<i>bhavantā</i>
Voc.	<i>bhavanto</i>	<i>bhonto</i>	<i>bhante</i>
Acc.	<i>bhavante</i>	<i>bhonte</i>	

The fem. appears under the forms of :

bhavati *bhavanti* *bhoti* Fem. nom. plur. *bhotiyo*

3) STEMS IN *in.*

In this declension several stems have been combined in one system.

	SINGULAR.		PLURAL.
Nom.	<i>dandī</i>	<i>dandino</i>	* <i>dandī</i>
Voc.	<i>dandī</i>	<i>dandino</i>	* <i>dandī</i>
Acc.	<i>dandinam</i> <i>dandim</i>	* <i>dandino</i>	<i>dandī</i>
Instr.	<i>dandinā</i> * <i>dandinā</i>	<i>dandibhi</i>	* <i>dandibhi</i>
Dat.	<i>dandino</i> * <i>dandino</i>	<i>dandissa</i> <i>dandinam</i>	* <i>dandinam</i>
Abl.	<i>dandinā</i>	† <i>dandismā</i> † <i>dandimhā</i>	<i>dandibhi</i>
Gen.	<i>dandino</i>	* <i>dandissa</i>	* <i>dandinam</i>
Loc.	<i>dandini</i>	* <i>dandini</i> † <i>dandimhi</i>	* <i>dandisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dipiyo*, from *dīpī* ‘a panther.’ ?

The word *atthi* ‘a bone,’ corresponding to Skr. *asthan* and *asthi*, shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>atthi</i>	* <i>atthim</i>	<i>atthīni</i> <i>atthī</i>
Voc.	<i>atthi</i>	* <i>atthim</i>	<i>atthīni</i> <i>atthī</i>
Acc.	<i>atthi</i>	* <i>atthim</i>	<i>atthīni</i> <i>atthī</i>
Instr.	<i>atthinā</i>		<i>atthibhi</i> <i>atthīhi</i>
Dat.	* <i>atthino</i>	* <i>atthissa</i>	<i>atthīnam</i>
Abl.	<i>atthinā</i>	† <i>atthimhā</i> † <i>atthismā</i>	<i>atthibhi</i> <i>atthīhi</i>
Gen.	* <i>atthino</i>	* <i>atthiso</i>	<i>atthīnam</i>
Loc.	<i>atthini</i>	† <i>atthimhi</i> <i>atthismim</i>	<i>atthisu</i>

NEUTERS IN *as* AND *us*.

Mano (manas).

	SINGULAR.	
Nom.	<i>mano</i>	* <i>manai</i>
Voc.	<i>mano</i>	* <i>manam</i>
Acc.	<i>mano</i>	* <i>manasam</i> * <i>manam</i>
Instr.	<i>manasā</i>	* <i>manena</i>
Dat.	<i>manaso</i>	* <i>manassa</i>
Abl.	<i>manasā</i>	* <i>manā</i> † <i>manamhā</i>
Gen.	<i>manaso</i>	* <i>manassa</i>
Loc.	<i>manasi</i>	* <i>mane</i>

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* ‘strength’ instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* ‘religious austerity’ instr. *tapasā* and *tapena*.

The comparative in *yo* and *iyyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

NEUTERS IN *us*.

Āyu ‘life.’

	SINGULAR.		PLURAL.
Nom.	<i>āyu</i>	* <i>āyum</i>	<i>āyūni</i> * <i>āyū</i>
Voc.	<i>āyu</i>	* <i>āyum</i>	<i>āyūni</i> * <i>āyū</i>

	SINGULAR.		PLURAL.
Acc.	<i>āyu</i>	* <i>āyūm</i>	* <i>āyūni</i> * <i>āyū</i>
Instr.	<i>āyusā</i>	* <i>āyūnā</i>	* <i>āyūhi</i>
Dat.	* <i>āyussa</i>	* <i>āyuno</i>	* <i>āyūnam</i> † <i>āyusam</i>
Abl.	<i>āyusā</i>	* <i>āyūnā</i>	* <i>āyūhi</i>
Gen.	* <i>āyussa</i>	* <i>āyuno</i>	<i>āyūnam</i> † <i>ayusam</i>
Loc.	<i>āyusi</i>	* <i>āyuni</i>	* <i>āyūsu</i>

For the different endings of the ablative sing. to can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

§ 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are:

tara iyo and *tama ittha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpiittho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

itthatara as in e.g. *pāpiitthataro*.

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *ittha*, which are attached to other adjectives from a different root, e.g.:

<i>ruddho</i> 'old'	<i>jeyyo</i>	<i>jettho</i>
<i>pasattho</i> 'excellent'	<i>seyyo</i>	<i>settho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nediittho</i>
<i>bālho</i> 'strong'	<i>sādhiyo</i>	<i>sādhīttho</i>
<i>appo</i> 'small', } <i>yurā</i> 'young', }	<i>kaniyo</i>	<i>kanittho</i>

The themes in *vat* and *mat* drop of course this termination before affixing *iyo* *ittho*.

<i>gunavā</i> 'excellent'	<i>guniyo</i>	<i>gunittho</i>
<i>satinā</i> 'thoughtful'	<i>satiyo</i>	<i>satiittho</i>
<i>dhittimā</i> 'courageous'	<i>dhitiyo</i>	<i>dhitiittho</i>
<i>rūparavā</i> 'beautiful'	<i>rūpiyo</i>	<i>rūpittho</i>

II. DECLENSION OF PRONOUNS.

1) PERSONAL PRONOUNS.

1st Person.

	SINGULAR.			PLURAL.		
Nom.	<i>aham</i>			<i>mayaṁ</i>	<i>amhe</i>	
Acc.	<i>mam</i>	<i>mamaṁ</i>		<i>amhe</i>	<i>amhākaṁ</i>	
Instr.	<i>mayā</i>			<i>amhehi</i>		
Dat.	<i>mayhaṁ</i>	<i>mama</i>	<i>mamaṁ</i>	<i>amhaṁ</i>	<i>amhākaṁ</i>	<i>asmā-</i>
		<i>amhaṁ</i>			<i>kam</i>	
Abl.	<i>mayā</i>			<i>amhehi</i>	<i>asmā</i>	
Gen.	<i>mama</i>	<i>mayhaṁ</i>	<i>mamaṁ</i>	<i>amhaṁ</i>	<i>amhākaṁ</i>	<i>asmā-</i>
		<i>amhaṁ</i>			<i>kam</i>	
Loc.	<i>mayi</i>			<i>amhesu</i>	<i>asmāsu</i>	

Enclitic forms are :

me for the instr. dat. and gen. sing.*no* for the acc. dat. and gen. plur.

2nd Person.

	SINGULAR.			PLURAL.		
Nom.	<i>tram</i>	<i>tuvam</i>	<i>tam</i>		<i>tumhe</i>	
Acc.	<i>tram</i>	<i>tuvam</i>	<i>tam</i>	<i>tavaṁ</i>	<i>tumhe</i>	<i>tumhākaṁ</i>
Instr.	<i>trāya</i>	<i>tayā</i>			<i>tumhehi</i>	
Dat.	<i>tuyhaṁ</i>	<i>tara</i>		<i>tumhaṁ</i>	<i>tavaṁ</i>	<i>tumhākaṁ</i>
Abl.	<i>trayā</i>	<i>tayā</i>	<i>tā</i>		<i>tumhehi</i>	
Gen.	<i>tuyhaṁ</i>	<i>tara</i>		<i>tumhaṁ</i>	<i>tavaṁ</i>	<i>tumhākaṁ</i>
Loc.	<i>trayi</i>	<i>tayi</i>			<i>tumhesu</i>	

Enclitic forms are :

te for the instr. dat. and gen. sing., and*vo* for the acc. dat. and gen. plur.

PRONOUN OF THE 3RD PERSON.

	SINGULAR.		
	Masc. and Neut.	Fem.	
Nom.	<i>so sa</i>	<i>tan (tad)</i>	<i>sā</i>
Acc.	<i>tam</i>	<i>tan (tad)</i>	<i>tam</i>
Instr.	<i>tena</i>		<i>tāya</i>

SINGULAR.

	Masc. and Neut.	Fem.
Dat.	<i>tassa assa</i>	<i>tāya tassā tassayā tissā</i> <i>tissayā assā</i>
Abl.	<i>tasmā tamhā asmā amhā</i>	<i>tāya</i>
Gen.	<i>tassa assa</i>	<i>tāya tassā tassayā tissā</i> <i>tissayā assā</i>
Loc.	<i>tasmīm tamhi asmīm</i>	<i>tāyam tassam tissam assam</i>

PLURAL.

	Masc. and Neut.	Fem.
Nom.	<i>te tāni</i>	<i>tā tāyo</i>
Acc.	<i>te tāni</i>	<i>tā tāyo</i>
Instr.	<i>tehi</i>	<i>tāhi</i>
Dat.	<i>tesam tesānam</i>	<i>tāsan tāsānam</i>
Abl.	<i>tehi</i>	<i>tāhi</i>
Gen.	<i>tesam tesānam</i>	<i>tāsan tāsānam</i>
Loc.	<i>tesu</i>	<i>tāsu</i>

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *aham* and *trām*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā*, *ātumā* can be used reflexively in place of the three personal pronouns.

attano āsane yeva attānam dassesi ‘showed himself too in his own seat.’ *rakkhitum sakam attānam* ‘to save his own life.’

2) DEMONSTRATIVE PRONOUNS.

- 1) *Eso esa etam (etad)* ‘this’ declined like *so sā sam*.
- 2) *ayañ* ‘this’ used adjectively and substantively.

SINGULAR.

	Masc. and Neut.	Fem.
Nom.	<i>ayam idam imam</i>	<i>ayam</i>
Acc.	<i>imam idam</i>	<i>imam</i>

SINGULAR.

	Masc. and Neut.		Fem.
Instr.	<i>anena</i>	<i>iminā</i>	<i>aminā</i>
Dat.	<i>assa</i>	<i>imassa</i>	<i>assā assāya imissā imissā-</i>
			<i>ya imāya</i>
Abl.	<i>asmā</i>	<i>imasmā</i>	<i>imamhā imāya</i>
Gen.	<i>assa</i>	<i>imassa</i>	like dat.
Loc.	<i>asmīm</i>	<i>imasmin</i>	<i>assam imissam imāyām</i>

PLURAL.

	Masc. and Neut.		Fem.
Nom.	<i>ime</i>	<i>imāni</i>	<i>imā</i>
Acc.	<i>ime</i>	<i>imāni</i>	<i>imā</i>
Instr.	<i>ehi</i>	<i>imehi</i>	<i>imāhi</i>
Dat.	<i>esam</i>	<i>esānam imesam imesānam</i>	<i>imāsam imāsānam</i>
Abl.	<i>ehi</i>	<i>emehi</i>	<i>imāhi</i>
Gen.	<i>esam</i>	<i>esānam imesam imesānam</i>	<i>imāsam imāsānam</i>
Loc.	<i>esu</i>	<i>imesu</i>	<i>imāsu</i>

Amu.

SINGULAR.

	Masc. and Neut.		Fem.
Nom.	<i>asu</i>	<i>adum</i>	<i>asu</i>
Acc.	<i>amum</i>	<i>adum</i>	<i>amum</i>
Instr.	<i>amunā</i>		<i>amuyā</i>
Dat.	<i>amussa</i>	<i>adussa</i>	<i>amussā amuyā</i>
Abl.	<i>amusmā</i>	<i>amumhā</i>	<i>amuyā</i>
Gen.	<i>amusā</i>	<i>adussā</i>	<i>amussā amuyā</i>
Loc.	<i>amumhi</i>	<i>amusmīm</i>	<i>amussam amuyām</i>

PLURAL.

Masc. and Fem.

Neut.

Nom.	<i>amū</i>	<i>amuyo</i>	<i>amū amūni</i>
Acc.	<i>amū</i>	<i>amuyo</i>	<i>amū amūni</i>
Instr.		<i>amūbhi</i>	<i>amūhi</i>
Dat.		<i>amūsam</i>	<i>amūsānam</i>
Abl.		<i>amūbhi</i>	<i>amūhi</i>
Gen.		<i>amūsam</i>	<i>amūsānam</i>
Loc.			<i>amūsu</i>

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enam*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

3) RELATIVE PRONOUN.

SINGULAR.

Masc. and Neut.		Fem.
Nom.	<i>yo</i>	<i>yam</i> (<i>yad</i>)
Acc.	<i>yam</i>	<i>yam</i>
Instr.	<i>yena</i>	<i>yāya</i>
Dat.	<i>yassa</i>	<i>yassā</i>
Abl.	<i>yasmā</i>	<i>yāya</i>
Gen.	<i>yassa</i>	<i>yassā</i>
Loc.	<i>yasmin</i>	<i>yassam</i>
	<i>yamhi</i>	<i>yāyam</i>

PLURAL.

Masc. and Neut.		Fem.
Nom.	<i>ye</i>	<i>yāni</i>
Acc.	<i>ye</i>	<i>yāni</i>
Instr.	<i>yehi</i>	<i>yāhi</i>
Dat.	<i>yesam</i>	<i>yāsam</i>
Abl.	<i>yehi</i>	<i>yāhi</i>
Gen.	<i>yesam</i>	<i>yāsam</i>
Loc.	<i>yesu</i>	<i>yāsu</i>

so, *ayam* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yam*, the instr. *yena*, the abl. *yasmā*, and the loc. *yasmin*.

4) INTERROGATIVE PRONOUN.

Masc. *ko*, neut. *kim*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismim* *kimhi* by the side of *kasmin* *camhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

5) INDEFINITE PRONOUNS.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.

Masc. and Neut.		Fem.
Nom.	<i>koci</i>	<i>kiñci</i>
Acc.	<i>kañci</i>	

SINGULAR.

Masc. and Neut.	
Instr.	<i>kenaci</i>
Dat.	<i>kassaci</i>
Abl.	<i>kasmaci</i>
Gen.	<i>kassaci</i>
Loc.	<i>kasmici</i> <i>kismici</i>

PLURAL.

Masc. and Fem.	Neut.
<i>keci</i>	<i>kanici</i>

sayam ‘self, oneself,’ and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus :

madiyo ‘mine,’ *mamāko* ‘mine,’ √mad; *amhadiyo* ‘our,’ √amhad; and in combination with *diso* and *di*, interchangeable with the form *r̥iso*, standing for Skr. *dṛç*, we find *mādiso* ‘like me,’ *etadiso* ‘like that,’ *īdiso* and *īdī* ‘like this,’ *kīdiso* and *kīdī* ‘like what?’

From the stems :

ta *ka* *ya* are formed the adjectives
tati *kati* *yati*, with the meaning of, respectively, ‘so many,’ ‘how many,’ and ‘as many.’

From

ya ka, with the suffixes *tara tama*, we find *yataro yatamo* ‘which,’ and *kataro katamo* ‘what, which?’ and from *i*: *itaro* ‘other, different.’

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, e.g.

añño aññataro aññatamo ‘certain’; *kataro katamo* ‘which’; *yataro yatamo* ‘which?’; *itaro* ‘other’; *uttaro uttamo*

'higher'; *adharo* 'inferior'; *ubhayo* 'both'; *aparo paro* 'other'; *dakkhiṇo* 'right'; *pubbo* 'former'; *visso* 'all'; and *sabbo* 'all, every.'

Some few of these words form their cases also according to the nominal declension.

§ 20. NUMERALS.

CARDINALS.

- 1 *eko ekā ekam*
- 2 *dve duve ubho* (for all 3 genders)
- 3 *tayo tisso tīni*
- 4 *cattāro (caturo) catasso cattāri*
- 5 *pañca*
- 6 *cha (chal)*
- 7 *satta*
- 8 *aṭṭha*
- 9 *nava*
- 10 *dasa*
- 11 *ekarasa ekādasa*
- 12 *bārasa dvādasa*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcadasa pañnarasa pannarasa*
- 16 *solasa sorasa*
- 17 *sattadasa sattarasa*
- 18 *aṭṭhadasa aṭṭhārasa*
- 19 *ekūnavīsatī ekūnavīsanī*
- 20 *rīsatī rīsam*
- 21 *ekavīsatī ekavīsanī*
- 22 *drāvīsatī bāvīsatī*
- 23 *terīsatī*
- 24 *eaturīsatī*
- 25 *pañcavīsatī*
- 26 *chabbīsatī*
- 27 *sattabīsatī sattavīsatī*
- 28 *aṭṭharīsam*

CARDINALS.

29	<i>ekūnatiṁsaṁ</i>	<i>ekūnatiṁsatī</i>
30	<i>tiṁsa</i>	<i>tiṁsatī</i>
31	<i>ekatiṁsa</i>	
32	<i>dvattiṁsa</i>	
40	<i>cattālīsaṁ</i>	<i>cattārīsaṁ</i>
	<i>tālisam</i>	<i>talisa</i>
50	<i>paññasa</i>	<i>paññasam</i>
60	<i>sat̄hi</i>	
70	<i>sattati</i>	
80	<i>asiti</i>	
90	<i>navuti</i>	
100	<i>sataṁ</i>	
200	<i>bāsataṁ</i>	<i>dvāsataṁ</i>
1,000	<i>sahassam</i>	
10,000	<i>dasasahassam</i>	<i>nahutam</i>
100,000	<i>satasahassam</i>	<i>lakkham</i>
1,000,000	<i>dasasatasahassam</i>	
100,000,000	<i>koti</i>	

From *koti* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koti*, *pakoṭi* *koṭippakokoṭi* and *nahutam* *ninnahutam* *akkhohinī* and *bindu*, the succeeding numerals are neuters in *am*. The last numeral given is *asaṅkheyam* = 10,000,000²⁰.

In combination with *ūna* ‘deficient, less,’ the *eka* is in some instances omitted, as *ūnasattasatanam* ‘699.’

addhiko ‘exceeding, surpassing,’ is used sometimes to denote the higher number, e.g.: *sattādhikavisa* ‘27,’ i.e. 7 exceeding 20; *atthārasādhikam* *dvisatam* ‘218.’

The following forms of numerals ought to be noticed.

25	<i>paññarīsatī</i>	<i>pañcarīsatī</i>
44	<i>cuttālīsaṁ</i>	<i>cattālīsaṁ</i>
56	<i>chappaññasa</i>	
84	<i>cullāsiti</i>	<i>caturāsiti</i>

Fractionals are :

addho addho ‘½’; *diyaddho dvaddho*, ‘1½’; *addhateyyo addhatiyo* ‘2½’; *addhuḍḍho* ‘3½’.

Other combinations with *addho* are frequent, e.g. *dasaddhasata* '500'; *addhatelasasata* '1250.'

catutthamso ' $\frac{1}{4}$ '

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used: *ekakkhattum* 'once,' *solasakkhattum* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

ekadhā 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho*, *guṇo* and *aṅgiko*:
atthavidho 'eightfold'; *naraviddho* 'ninefold'; *sattaguṇo*
'sevenfold'; *atthaṅgiko* 'eightfold'; *pañcaṅgiko* 'fivefold.'

DECLENSION OF THE CARDINALS.

eka.

	Masc. and Neut.	Fem.
Nom.	<i>eko</i>	<i>ekam</i>
Voc.	<i>eka</i>	<i>eke</i>
Acc.	<i>ekam</i>	<i>ekam</i>
Instr.		<i>ekaya</i>
Dat.		<i>ekissa</i>
Abl.	<i>ekasmā</i>	<i>ekāya</i>
Gen.		<i>ekissa</i>
Loc.	<i>ekasmin</i>	<i>ekissam</i>
		<i>ekāyam</i>

The plur. *eke* 'some,' follows the analogy of *sabba*.

ubho

(For all three genders.)

Nom. Acc. Voc.	<i>ubho</i>	
Inst. Abl.	<i>ubhohi</i>	<i>ubhehi</i>
Dat. Gen.	<i>ubhinnam</i>	
Loc.	<i>ubhosu</i>	<i>ubhesu</i>

ubho is in form a dual corresponding to Skr. *ubhau*. The declension is very irregular.

dve, duve.

Nom. Voc. Acc.	<i>dve</i>	<i>dure</i>
Instr. Abl.	<i>drihi</i>	<i>dribhi</i>
Dat. Gen.	<i>drinnam</i>	<i>durinnam</i>
Loc.	<i>dvīsu</i>	

		<i>ti.</i>	
Masc. and Neut.			Fem.
Nom.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Acc.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Instr. Abl.	<i>tīhi</i>	<i>tibhi</i>	<i>tīhi tibhi</i>
Dat. Gen.	<i>tīṇam</i>	<i>tīṇannam</i>	<i>tissannam tissam</i>
Loc.	<i>tisu</i>	<i>tissu</i>	<i>tisu tissu</i>
		<i>catur.</i>	
Masc. and Neut.			Fem.
Nom. Voc. Acc.	<i>cattāro</i>	<i>catura</i> <i>cattāri</i>	<i>catasso</i>
Instr. Abl.		<i>catubhi</i> <i>catūhi</i> <i>catūbhi</i>	<i>catubbi</i> <i>catūbhi</i>
Dat. Gen.		<i>catunnam</i>	<i>catassannam</i>
Loc.	<i>catusu</i>	<i>catūsu</i>	<i>catusu catūsu</i>
		<i>pañca, cha.</i>	
Masc. Fem. Neut.			Masc. Fem. Neut.
Nom.	<i>pañca</i>		<i>cha</i>
Instr. Abl.	<i>pañcahi</i>		<i>chahi</i>
Gen. Dat.	<i>pañcannam</i>		<i>channam</i>
Loc.	<i>pañcasu</i>		<i>chasu</i>

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

loke ekasatthiyā arahantesu jātesu ‘when there were 61 arhats in the world’; *satthim arahatin* aka ‘made sixty converts’; *lenāni atthasatthiyo* ‘68 cells.’

The gen. and dat. of *risam*, *timsa*, *paññāsa* are given respectively as *rīsāya*, *timśāya*, *paññāsāya*.

satam and the higher numerals are declined like neuters in *am*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *satam mulānam* ‘a hundred roots’; *accharānam sahassam* ‘1000 nymphs.’

2) As last part of a compound: *gāthāsatam* ‘a hundred stanzas.’

3) With a noun in the sing. in comp.: *chachattālisasatam rassam atikkamma* ‘after the lapse of 146 years.’

4) As first part of a compound the whole in the plural: *sahassajatilā* ‘1000 jaṭilas.’

THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *i*, the neuter in *am*.

For the ordinal of one, *pathamo*, *pathamā*, *pathamam* is used.

From *dra* and *ti* we have *dutiyō* fem. *dutiyā*, neut. *dutiyam*; *tatiyō* fem. *tatiyā*, neut. *tatiyam*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho*, *pañcatho*, *chattho*, *sattho*.

For '4' a form *turiyo* with the fem. *turiyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcamo* '5th'; *dasamo* '10th'; *solasamo* '16th'; *ekūnarīsatimo* '19th'; *ekarīsatimo* '21st'; *timsatimo* '30th'; *satthimo* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a*:

pañcadaso '15th'; *riso* '20th'; *ekarīso* '21st'; *terīso* '23rd'; *ekūnatiñso* '29th'; *timso* '30th'; *cattāliso* '40th'; *paññaso* '50th'; *sattho* '60th'; *sattato* '70th'; *asito* '80th'; *naruto* '90th.'

The ordinal for 100 is *satamo*, and with the fuller superlative suffix *satatamo*, just as for 1000 *sahassamo* and *sahassatamo*.

The fem. of some of the ordinals is used to designate the day of the month, e.g.:

pañcamī 'the fifth day of the half month.'

ekādasī 'the eleventh day of the half month.'

pañcadasī 'the fifteenth day of the half month.'

§ 21. THE VERB.

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class:

- 1) *bhavādi*, i.e. ‘*bhū* and the other verbs,’ or ‘having *bhū* at the beginning.’

2) *rudhādi*.

3) *dirādi*.

4) *srādi*.

5) *kiyādi*.

6) *taṇādi*.

7) *curarādi*.

FIRST CLASS : It consists of the following divisions :

- 1) The root ending in *i* or *u* is gunated, and *a* added : $\sqrt{bhu}\; bhava$.

2) To the root ending in a consonant an *a* is added, e.g. $\sqrt{pac}+a=paca$ ‘to cook’; further, \sqrt{tud} ‘to gnaw’; \sqrt{nud} ‘to remove’; \sqrt{likh} ‘to write’; \sqrt{phus} ‘to touch.’

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. $\sqrt{yā}$ ‘to go.’

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class : $\sqrt{rudh},\; rundhati$ ‘to restrain.’

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied : $\sqrt{div},\; dibbati$ ‘to play.’

THE FOURTH CLASS adds *nu* *nā* *uṇa* to the root : *sunoti* *pāpupnāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel : *kināti* ‘to buy’; *dhunāti* ‘to shake.’

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal : *tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root : *corayati*

Every verb is supposed to have two voices with separate endings : the *parassapadām* or transitive, and *attanopadām* or intransitive. The *attanopadām* is very restricted in its use, and it is therefore difficult to give the *attanopadām* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadām*, or though less frequently of the *parassapadām* to this base.

The tenses of the Pāli verb are :

SPECIAL TENSE

- 1) *Present* (*vattāmānā*), and derived from it two modes:
Optative (*sattamī*) ; *Imperative* (*pañcamī*) ; and
the Participle Present as verbal adjective.
- 2) *Imperfect* (*hīyattanī*).

GENERAL TENSES

- 1) *Perfect* (*parokkhā*).
- 2) *Aorist* (*ajjatani*).
- 3) *Future* (*bhavissanti*).
- 4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versa*.

A verb can appear in different classes without, however, changing its meaning, e.g. *titthati* and *thāti* ‘to stand’; *dadāti*, *deti* and *dajjati* ‘to give’; *radati*, *radeti*, *vajjati* and *vajjeti* ‘to speak.’

Other roots appear in different classes with a differentiation of meaning, such as, e.g.: *√vid*, *vidati* ‘to know’; *vindati* ‘to find, to get’; and *vijjati* ‘to be, to exist.’

- 1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.
- 2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.
- 3) The Perfect tense is of rare occurrence.

I. THE PRESENT SYSTEM.

The endings are the following :

PRESENT PARASSAPADAM.

- | | |
|--------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) <i>si</i> | 2) <i>tha</i> |
| 3) <i>ti</i> | 3) <i>anti</i> |

PRESENT ATTANOPADAM.

- | | |
|--------------|--------------------|
| 1) <i>e</i> | 1) <i>mhe</i> |
| 2) <i>se</i> | 2) <i>rhe</i> |
| 3) <i>te</i> | 3) <i>ante are</i> |

IMPERATIVE PARASSAPADAM.

- | | |
|----------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) — <i>hi</i> | 2) <i>tha</i> |
| 3) <i>tu</i> | 3) <i>antu</i> |

OPTATIVE PARASSAPADAM.

- | | |
|--------------------|-------------------|
| 1) <i>e eyyāmi</i> | 1) <i>eyyāma</i> |
| 2) <i>e eyyāsi</i> | 2) <i>eyyātha</i> |
| 3) <i>e eyya</i> | 3) <i>eyyānū</i> |

IMPERATIVE ATTANOPADAM.

- | | |
|---------------|-----------------|
| 1) <i>e</i> | 1) <i>āmase</i> |
| 2) <i>ssu</i> | 2) <i>vho</i> |
| 3) <i>tam</i> | 3) <i>antam</i> |

OPTATIVE ATTANOPADAM.

- | | |
|------------------|-------------------|
| 1) <i>eyyanū</i> | 1) <i>eyyāmhe</i> |
| 2) <i>etho</i> | 2) <i>eyyavho</i> |
| 3) <i>etha</i> | 3) <i>eram</i> |

We best divide the verbs into the following classes :

- 1) *Verbs which affix the endings given above without intervening vowel.*
- 2) *Reduplicating class.*
- 3) *Nasal class.*
- 4) *a- class.*
- 5) *ya- class.*

I. The Root CLASS of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jeti* for *jayati*, or derivatives such *āpādeti* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms :

<i>√i</i>		<i>√ya</i>	
Sing.	Plu.	Sing.	Plu.
<i>emi</i>	<i>ema</i>	<i>yāmi</i>	<i>yāma</i>
„ <i>esi</i>	„ <i>etha</i>	„ <i>yāsi</i>	„ <i>yātha</i>
„ <i>eti</i>	„ <i>enti, yanti</i>	„ <i>yāti</i>	„ <i>yanti</i>

Like *emi*, semi ‘to lie down.’ The third person *attanopadanī* occurs as

Sing. *sete* Plur. *sente*

Verbs following the analogy of *yāti* are, *rāti* ‘to blow’; *pāti* ‘to protect’; *bhāti* ‘to shine.’

Besides the forms, according to the reduplicating class, of *√dā* ‘to give’ and *thā* ‘to stand,’ we have *deti thāti*, which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya*, *ava* follows this class, e.g. :

hoti, a contracted form of *bhavati*, $\sqrt{bhū}$ ‘to exist,’ which shows the following forms :

Sing. <i>homi</i>	Plur. <i>homa</i>
„ <i>hosī</i>	„ <i>hotha</i>
„ <i>hoti</i>	„ <i>honti</i>

$\sqrt{brū}$ ‘to speak’ exhibits besides the form *braviti*, a contracted form *brūti*.

Sing. <i>brūmi</i>	Plur. <i>brūma</i>
„ <i>brūsi</i>	„ <i>brūtha</i>
„ <i>brūti</i>	„ <i>bravanti</i>

The ATTANOPADAM is

Sing. <i>brave</i>	Plur. <i>brūmhe</i>
„ <i>brūse</i>	„ <i>brūvhe</i>
„ <i>brūte</i>	„ <i>bravante</i>

The most important verb of this division is \sqrt{as} ‘to be.’

Sing. <i>asmi</i> <i>amhi</i>	Plur. <i>asma</i> <i>amha</i>
„ <i>asi</i> <i>ahi</i>	„ <i>attha</i>
„ <i>atthi</i>	„ <i>santi</i>

Single forms following the first class are, e.g.:

III. p. sing. *ratti* \sqrt{vac} ‘to speak,’ at the side of *vacati* and *vadati*.

III. p. sing. *hanti*, \sqrt{han} ‘to strike.’

III. p. pl. *duhanti*, \sqrt{duh} ‘to milk.’

III. p. pl. *lihanti*, \sqrt{lih} ‘to lick.’

III. p. sing. att. *hanute*, \sqrt{hnu} ‘to conceal oneself.’

II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are :

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.¹

¹ The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

dadāti, $\sqrt{dā}$ ‘to give.’

dadhāti, *dahāti* $\sqrt{dhā}$ ‘to put.’

tittihāti, $\sqrt{thā}$ ‘to stand.’

jahāti, $\sqrt{hā}$ ‘to leave.’

juhoti, \sqrt{hu} ‘to sacrifice.’

pibati, or *pivati* $\sqrt{pā}$ ‘to drink,’ epr. Lat. *bibere*.

The conjugation is as follows :

$\sqrt{dā}$	
Sing.	<i>dadāmi</i>
„	<i>dadāsi</i>
„	<i>dadāti</i>
Plur.	<i>damma</i>
„	<i>dattha</i>
„	<i>dadanti</i>

In analogy with the first pers. plur. a new singular was created, viz. : *dammi*, *dasi*, *dati*.

Besides these forms we have :

dajjati according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadām* only a few forms can be quoted, viz. : I. sing. *dade* and I. plur. *dadāmase*.

$\sqrt{thā}$	
Sing.	<i>tittihāmi</i>
„	<i>titthasi</i>
„	<i>titthati</i>
Plur.	<i>tittihāma</i>
„	<i>thātha titthatha</i>
„	<i>titthanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve :

\sqrt{su} ‘to hear.’	
Sing.	<i>sunomi</i> , <i>sunāmi</i>
„	<i>sunosi</i> , <i>sunasi sunāsi</i>
„	<i>sunoti</i> , <i>sunati</i>
Plur.	<i>sunoma</i> , <i>sunāma</i>
„	<i>sunotha</i> , <i>sunatha</i>
„	<i>sunanti</i>

In the same way \sqrt{tan} 'to stretch' is conjugated, of which the *attanopadam* occurs as :

Sing.	<i>tanve</i>	Plur.	<i>tanumhe</i>
"	<i>tanuse</i>	"	<i>tanuvhe</i>
"	<i>tanute</i>	"	<i>tanvante</i>

\sqrt{ki} 'to buy' has only the forms in \bar{a} *kināmi*.

The most important verb belonging to this class is \sqrt{kar} 'to make.'

Sing.	<i>karomi</i>	<i>kummi</i>	Plur.	<i>karoma</i>
"	<i>karosi</i>		"	<i>karotha</i>
"	<i>karoti</i>		"	<i>karonti</i>

The *attanopadam* shows the following forms :

Sing.	<i>kubbe</i>			
"	<i>kubbase</i>	<i>kuruse</i>		
"	<i>kubbate</i>	<i>kurute</i>	<i>kubbati</i>	
Plur.	<i>kubbāmhe</i>	<i>kurumhe</i>		
"	<i>kubbāvhe</i>	<i>kuruvhe</i>		
"	<i>kubbante</i>	<i>kurunte</i>		

IV. THE *a* CLASS: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take :

\sqrt{bhu} 'to be, to exist.'

Sing.	<i>bhavāmi</i>	Plur.	<i>bhavāma</i>
"	<i>bhavasi</i>	"	<i>bhavatha</i>
"	<i>bharati</i>	"	<i>bhavanti</i>

The *attanopadam* is

Sing.	<i>bhare</i>	Plur.	<i>bharāmhe</i>
"	<i>bhavase</i>	"	<i>bharāvhe</i>
"	<i>bhavate</i>	"	<i>bharante</i>

A consonantal stem is \sqrt{tud} ‘to push,’ which is conjugated exactly like *bhavati*.¹

\sqrt{rudh} ‘to restrain’ has the following forms:

Sing.	<i>rundhāmi</i>	and	<i>rundhīmi</i>
„	<i>rundhasi</i>	„	<i>rundhīsi</i>
„	<i>rundhati</i>	„	<i>rundhīti</i>
Plur.	<i>rundhāma</i>	„	<i>rundhīma</i>
„	<i>rundhatha</i>	„	<i>rundhītha</i>
„	<i>rundhanti</i>	„	<i>rundhīnti</i>

A few verbs form their present tense by adding *echa* to the root, e.g. \sqrt{gam} ‘to go,’ *gacchāmi*.

There is, however, also a form *gamati* ‘he goes’ and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE ya CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g.:

$$\begin{array}{lll} \sqrt{div} & + & ya = dibbati \\ \sqrt{siv} & + & ya = sibbati \\ \sqrt{yudh} & + & ya = yujjhati \end{array}$$

§ 22. MODES OF THE PRESENT TENSE.

1) **IMPERATIVE:** It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve:

\sqrt{i} ‘to go.’

I. sing. <i>emi</i>	II. „ <i>chi</i>	III. „ <i>etu</i>	I. plur. <i>ema</i>	II. „ <i>etha</i>	III. „ <i>entu</i>
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¹ The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

\sqrt{as} 'to be.'

I. sing. <i>asmī</i>	I. plur. <i>asma</i>
II. „ <i>āhi</i>	II. „ <i>attha</i>
III. „ <i>atthu</i>	III. „ <i>santu</i>

$\sqrt{dā}$ 'to give.'

An imperative can be formed from all the stems in use, e.g.:

II. sing. <i>dehi dadāhi dajja</i>	II. plur. <i>detha dadātha</i>
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The *attanopadam* has the following forms:

I. sing. <i>dade</i>	I. plur. <i>dadāmase</i>
II. „ <i>dadassu</i>	II. „ <i>dadavho</i>
III. „ <i>dadatam</i>	III. „ <i>dadantam</i>

$\sqrt{kṛ}$ 'to make.'

II. sing. <i>kuru karohi</i>	II. plur. <i>karotha</i>
III. „ <i>karotu kurutu</i>	III. „ <i>karontu kubbantu</i>

ATTANOPADAM.

I. sing. <i>kubbe</i>	I. plur. <i>kubbāmase</i>
II. „ <i>kurussu</i>	II. „ <i>kuruvho</i>
III. „ <i>kurutam</i>	III. „ <i>kubbantam</i>

\sqrt{bhu} .

II. sing. <i>bhava bhavāhi</i>	II. plur. <i>bhavatha</i>
III. „ <i>bhavatu</i>	III. „ <i>bhavantu</i>

ATTANOPADAM.

II. sing. <i>bhavassu</i>	II. plur. <i>bhavarvo</i>
III. „ <i>bhavatam</i>	III. „ <i>bhavantam</i>

\sqrt{gam} 'to go.'

The imperative is formed also from all the stems in use, e.g.:

II. sing. <i>gaccha, gacchāhi, ghamma, gammahi</i>
--

2) OPTATIVE: It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve:

\sqrt{bhu} .

I. sing. <i>heyyāmi, bhareyya</i>	I. plur. <i>heyyāma hureyya, bhare</i>
-----------------------------------	--

II. sing. <i>heyyāsi</i>	II. plur. <i>heyyātha</i>
III. „ <i>heyya</i>	III. „ <i>heyyum</i>

ATTANOPADAM.

I. sing. <i>bhare, bhareyyāmi</i>	I. plur. <i>bhareyyāmhe</i>
II. „ <i>bhavetho</i>	II. „ <i>bhaveyyavho</i>
III. „ <i>bhavetha</i>	III. „ <i>bhaveram̄</i> .

 $\sqrt{as.}$

I. sing. <i>assam̄</i>	I. plur. <i>assāma</i>
II. „ <i>assa</i>	II. „ <i>assatha</i>
III. „ <i>assa, siyā</i>	III. „ <i>assu siyum̄</i>

 $\sqrt{kṛ.}$

I. <i>kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi</i>	
II. „ <i>kareyyasi, „ kubbeyyasi, „ kayirāsi</i>	
III. „ <i>kareyya, „ kubbeyya, „ kayirā</i>	
I. <i>kareyyāma, kubbeyyāma,</i>	<i>kayirāma</i>
II. <i>kareyyātha, kubbetha,</i>	<i>kayirātha</i>
III. <i>kareyyam̄, kubbeyam̄,</i>	<i>kayirum̄</i>

 $\sqrt{dā.}$

Shows the forms

dajjā, dadeyya, dajjeyya, deyya. $\sqrt{jñā.}$ *jāniya, jañña, jāneyya.* $\sqrt{gam.}$ *gacche, gaccheyya.*

§ 23. GENERAL TENSES.

THE PERFECT SYSTEM.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g.: $\sqrt{gam}=jagāma$.

The perfect in published texts is of rare occurrence.

The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>a</i>	I. plur. <i>mha</i>	I. sing. <i>i</i>	<i>mhe</i>
II. „ <i>e</i>	II. „ <i>ttha</i>	II. „ <i>ttho</i>	<i>vho</i>
III. „ <i>a</i>	III. „ <i>u</i>	III. „ <i>ttha</i>	<i>re</i>

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve :

√bhu.

I. sing. <i>babhūva</i>	I. plur. <i>babhūvimha</i>
II. „ <i>babhūve</i>	II. „ <i>babhūvittha</i>
III. „ <i>babhūra</i>	III. „ <i>babhūru</i>

ATTANOPADAM.

I. sing. <i>babhūri</i>	I. plur. <i>babhūrimhe</i>
II. „ <i>babhūrittho</i>	II. „ <i>babhūrivho</i>
III. „ <i>babhūrittha</i>	III. „ <i>babhūvire</i>

√pac.

PARASSAPADAM.

I. sing. <i>papaca</i>	I. plur. <i>papacimha</i>
II. „ <i>papace</i>	II. „ <i>papacittha</i>
III. „ <i>papaca</i>	III. „ <i>papacu</i>

ATTANOPADAM.

I. sing. <i>papaci</i>	I. plur. <i>papacimhe</i>
II. „ <i>papacittho</i>	II. „ <i>papacivho</i>
III. „ <i>papacittha</i>	III. „ <i>papacire</i>

√ah ‘to speak’ is only used in the III. per. sing. and plur. of the perfect.

III. sing. <i>āha</i>	III. plur. <i>āhamsu</i> and <i>āhu</i>
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§ 24. AORIST AND IMPERFECT.¹

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

¹ Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hiyattanī* (imperfect) :

ATTANOPADAM.

I. sing. <i>a</i>	I. plur. <i>amhā</i>
II. „ <i>o</i>	II. „ <i>attha</i>
III. „ <i>ā</i>	III. „ <i>ū</i>

PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>mħase</i>
II. „ <i>se</i>	II. „ <i>rħam</i>
III. „ <i>tħa</i>	III. „ <i>tħum</i>

For the *ajjatanī* (aorist) :

ATTANOPADAM.

I. sing. <i>im</i>	I. plur. <i>imhā</i>
II. „ <i>o</i>	II. „ <i>itħa</i>
III. „ <i>i</i>	III. „ <i>um īnsu</i>

PARASSAPADAM.

I. sing. <i>a</i>	I. plur. <i>imħe</i>
II. „ <i>ise</i>	II. „ <i>irħam</i>
III. „ <i>a</i>	III. „ <i>u</i>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

FIRST FORMATION.

PARASSAPADAM.

I. sing. <i>am</i>	I. plur. <i>amħa</i>
II. „ <i>a, o</i>	II. „ <i>atħa</i>
III. „ <i>ā</i>	III. „ <i>um</i>

ATTANOPADAM.

I. sing. —	I. plur. <i>āmħase</i>
II. „ <i>ase</i>	II. „ <i>arħam</i>
III. „ <i>atħa</i>	III. „ <i>atħum</i>

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

SECOND FORMATION.

PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>imsu isum</i>

ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>ivham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isam* and *issam* according to the analogy of Sanskrit.

THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are:

PARASSAPADAM.

I. sing. <i>sim</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>sun</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations :

√bhu.

I. sing. <i>abhavam</i>	I. plur. <i>abharamhā</i>
II. „ <i>abhavo</i>	II. „ <i>abharattha</i>

III. sing.	<i>abhavā</i>	III. plur.	<i>abhavū</i>
I. ,,	<i>ahuvam̄</i>	I. ,,	<i>ahuvamhā</i>
II. ,,	<i>ahovo</i>	II. ,,	<i>ahuvattha</i>
III. ,,	<i>ahuvā</i>	III. ,,	—
I. ,,	<i>ahosim̄</i>	I. ,,	—
II. ,,	<i>ahosi</i>	II. ,,	—
III. ,,	<i>ahosi</i>	III. ,,	<i>aheṣum̄</i>
I. ,,	<i>abhvam̄</i>		
I. ,,	—	I. ,,	<i>ahumhā</i>
III. ,,	<i>ahu ahū before vowels ahūd</i>	III. ,,	<i>ahum̄</i>

√dā.

I. sing.	<i>adadām̄</i> , etc.	III. plur.	<i>adum̄</i>
I. ,,	<i>adā</i> , etc.	I. ,,	<i>adasimha</i>
I. ,,	<i>adāsim̄</i>	II. ,,	<i>adasittha</i>
II. ,,	<i>adāsi</i>	III. ,,	<i>adāsim̄ adamsu</i>
III. ,,	<i>adāsi</i>		

√kr.

I. sing.	<i>akaram̄</i> , etc.	III. plur.	<i>akāsuṇ</i>
I. ,,	<i>akāsim̄ akāsi</i> , etc.	II. ,,	<i>akattha</i>
I. ,,	<i>akā</i>	III. ,,	<i>akāsu</i>
I. ,,	<i>akariṇ̄</i> , etc.	III. ,,	<i>akarum̄ akariṇsu</i>

√as.

I. sing.	<i>āsim̄</i>	I. plur.	<i>āsimha</i>
II. ,,	<i>āsi</i>	II. ,,	<i>āsittha</i>
III. ,,	<i>āsi</i>	III. ,,	<i>āsuṇ āsimsu</i>

√gam.

I. sing.	<i>agam̄</i>	I. plur.	<i>agumha</i>
II. ,,	<i>agā</i>	II. ,,	<i>aguttha</i>
III. ,,	<i>agā</i>	III. ,,	<i>agum̄</i>
I. ,,	<i>agamā</i>	<i>agamim̄</i>	
II. ,,		<i>agami</i>	
III. ,,	<i>agami</i>		
I. ,,	<i>agacchi</i>		
I. ,,	<i>agañchim̄</i>	I. ,,	<i>agañchimhā</i>

II. sing. *agañchi* *agañcho* II. plur. *agañchittha*
 III. „ *agañchi* III. „ *agañchimsu*
 II. and III. sing. *agacchisi*

✓*vac.*

I. sing. <i>avacā</i>	II. per. plur. <i>avacuttha</i>
I. „ <i>avocan̄</i>	II. „ <i>avocatha</i>
III. „ <i>avoca</i>	III. plur. <i>avocum</i>

✓*labh.*

I. sing. <i>alattham̄</i>	I. sing. <i>alabhim̄</i>
II. „ <i>alattha</i>	II. „ <i>alabhi</i>
III. „ <i>alattha</i>	III. „ <i>alabhi</i>

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I. sing. <i>acoresim̄</i>	I. plur. <i>acoresimha</i>
II. „ <i>acoresi</i>	II. „ <i>acoresittha</i>
III. „ <i>acoresi</i>	III. „ <i>acoresum̄</i>

In roots ending in consonants *s* influences the last letter as usual, e.g.: *adakkhi* from *passati* ‘to see,’ but also *apassi*; *akkocchi* from *kosati* ‘to revile,’ but also *akkosi*.

Of forms in *issam̄* or *isam̄*, I. pers. sing. second formation, we notice *sandhārissam̄*, *paccavekkhisam̄*, *gacchisam̄*, *vandissam̄*, etc.

For the *attanopadam̄* the paradigm is the following :

I. sing. —	I. plur. <i>abhavāmhasē</i>
II. „ <i>abhavase</i>	II. „ <i>abhavham̄</i>
III. „ <i>abhavattha</i>	III. „ <i>abhavatthum̄</i>
I. „ —	I. „ <i>abhavimhe</i>
II. „ <i>abhavise</i>	II. „ <i>abhavivham̄</i>
III. „ <i>abhavittha</i>	III. „ —

The *attanopadam̄* is of rare occurrence, and only a few forms can be given :

II. pers. sing. *atimaññittho*
 I. pers. plur. *akarāmhasē*

§ 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

FOR THE PARASSAPADAM.

I. sing.	<i>ssāmi</i>	I. plur.	<i>ssāma</i>
II. ,,	<i>ssasi</i>	II. ,,	<i>ssatha</i>
III. ,,	<i>ssati</i>	III. ,,	<i>ssanti</i>

FOR THE ATTANOPADAM.

I. sing.	<i>ssam</i>	I. plur.	<i>ssāmhe</i>
II. ,,	<i>ssasse</i>	II. ,,	<i>ssavhe</i>
III. ,,	<i>ssate</i>	III. ,,	<i>ssante (ssare)</i>

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

PARASSAPADAM.

I. sing.	<i>bhavissāmi</i>	I. plur.	<i>bhavissāma</i>
II. ,,	<i>bhavissasi</i>	II. ,,	<i>bhavissatha</i>
III. ,,	<i>bhavissati</i>	III. ,,	<i>bhavissanti</i>

ATTANOPADAM.

I. sing.	<i>bhavissam</i>	I. plur.	<i>bhavissāmhe</i>
II. ,,	<i>bbarissasse</i>	II. ,,	<i>bharissarhe</i>
III. ,,	<i>bharissate</i>	III. ,,	<i>bharissante (bhavissare)</i>

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* ‘to see’; *sakkhite* to *sakkoti* ‘to be able.’

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *laechati* to *labhati* ‘to take’; *checchati* to *chindati* ‘to cut;’ *bhejjati* to *blhindati* ‘to break.’

Forms with auxiliary vowel are also in use, e.g.: *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati*; *juhossati*, *juhissati* to *juhoti*.

karoti has besides the future *karissati*, a contracted form :

I. sing.	<i>kāhāmi</i>	I. plur.	<i>kāhāma</i>
II. ,,	<i>kāhasi</i> <i>kāhisi</i>	II. ,,	<i>kāhatha</i>
III. ,,	<i>kāhati</i> <i>kāhiti</i>	III. ,,	<i>kāhanti</i> <i>kahinti</i>

In the same way *eti* 'to go' has, besides the future *essati*, *chiti*.

The contracted form *hoti* from *bhavati* shows the following forms :

- I. sing. *hemī*, *hehāmī*, *hohāmī*, *hessāmī*, *hehissāmī*, *hohissami*.
 - II. „ *hesī*, *hehisī*, *hohisī*, *hessasi*, *hehissasi*, *hohissasi*.
 - III. „ *hetī*, *hetiti*, *hotiti*, *hessati*, *hehissati*, *hohissati*.
 - I. plur. *hema*, *hehāma*, *hohāma*, *hessāma*, *hehissāma*, *ho-*
hissāma.
 - II. „ *hetha*, *hehittha*, *hohittha*, *hessatha*, *hehissatha*,
hohissatha.
 - III. „ *henti*, *hehinti*, *hohinti*, *hessanti*, *hehissanti*, *hohissanti*.
- From \sqrt{su} 'to hear' future att. *sussam*, $\sqrt{dā}$ *dassati* and att. *dassam*.

§ 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings :

PARASSAPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhā</i>
II. „ <i>sse</i> (<i>ssa</i>)	II. „ <i>ssatha</i>
III. „ <i>ssā</i> (<i>ssa</i>)	III. „ <i>ssamsu</i>

ATTANOPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhase</i>
II. „ <i>ssase</i>	II. „ <i>ssavhe</i>
III. „ <i>ssatha</i>	III. „ <i>ssimsu</i>

The endings are added with or without intervening *i*.
The paradigm is :

PARASSAPADAM.

I. sing. <i>abharissam</i>	I. plur. <i>abharissāmhā</i>
II. „ <i>abharissa</i> ° <i>sse</i>	II. „ <i>abharissatha</i>
III. „ <i>abharissa</i> ° <i>ssā</i>	III. „ <i>abharissamsu</i>

ATTANOPADAM.

I. sing. <i>abharissam</i>	I. plur. <i>abharissāmhase</i>
II. „ <i>abharissase</i>	II. „ <i>abharissavhe</i>
III. „ <i>abharissatha</i>	III. „ <i>abharissimsu</i>

§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadām*, but also those of the *parassapadām* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate vuccati* from \sqrt{vac} ‘to speak’; *vussati vasiyati* from \sqrt{vas} ‘to dwell.’ *kayyati kariyati kariyyati kayirati* are given as passive to *karoti*. *dīyati* from $\sqrt{dā}$ ‘to give’; *thiyate* from $\sqrt{thā}$ ‘to stand’; *gamyate, gamiyati* *gacchiyate* \sqrt{gam} ‘to go’; *gheppati* and *gayhati* to *ganhati* ‘to take.’

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* ‘to lament’; *dāddallati* ‘to blaze.’

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *cañkamati jaṅgamati cañcalati*.

Not many instances of the intensive are met with.

III. THE DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati*, \sqrt{bhuj} ; *pirāsati*, $\sqrt{pā}$; *rīmamsati* for *mīmāñs*; *jigimsati*, $\sqrt{hṛ}$; *diechati*, $\sqrt{dā}$.

IV. THE CAUSATIVE: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use : *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bhavati*.

As causative of \sqrt{gam} 'to go' are given *gamayati*, *gmeti*, *gacchāpeti*, *gacchāpayati*; \sqrt{han} 'to kill' has *haneti*, *ghāteti*.

V. DENOMINATIVES : From every noun may be formed a denominative. The suffixes employed are: *āya*, *aya*, *iya*. e.g.: *cicciṭāyati* 'to splash'; *puttiyati* 'to treat as a son.'

§ 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g.: *gacchanto*, *gaccham* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) PARTICIPLE FUTURE.

In the same way the suffixes *māna* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA.

3) Of the PERFECT PARTICIPLE in *vams* only a few doubtful traces are left. *vidū* and *viddasu* for *vidvams*.

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place :—

kato 'made'; *gato* 'gone'; *icchito* 'wished'; *phuttho* 'touched'; *laddho* 'taken'; *rutto* 'spoken'; *rapito* and *rutto* 'shaven'; *dinno* 'given.'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *rat*, *rant*, e.g.:

hutavā hutaranto 'having sacrificed'; *manditarā*, *manditarento* 'having adorned'; *bhuttarā* 'having eaten.'

II. GERUNDIVES : The suffixes by which gerundives are

regularly and ordinarily formed are: *ya tarya* (*tabba tayya*) *aniya*. They are joined with or without intervening vowel *i*.

e.g.: *bhabbo* for *bhavyo*; *karanīyo kāriyo kayyo kayiro kattabbo* ‘that ought to be done’; *dātayyo dātabbo dātabyo* ‘that ought to be given.’

III. GERUNDS: The gerund is formed by the suffixes *tvā ya trāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *tvā* are united into one.

Remarkable forms are :

<i>datthu</i>	and	<i>disrā</i> ‘having seen.’
<i>anuricca</i>	,	<i>anuviditvā</i> ‘having known.’
<i>āhacea</i>	,	<i>āhanitrā</i> ‘having thrown.’
<i>pappuyya</i>	,	<i>pāpayitvā</i> ‘having obtained.’
<i>vineyya</i>	,	<i>vinayitvā</i> ‘having laid aside.’
<i>niccheyya</i>		‘having ascertained.’

Cpr. further : *passitrāna* and *passitūna* ‘having seen.’

atisitvā and *atikkamitrā* ‘having approached.’

datrā, dāya, daditvā ‘having given.’

katrāna, kātuna ‘having made.’

gayha, gaphiya, gaphitvā ‘having taken.’

IV. INFINITIVES: They are formed by the suffixes *tum* *tave*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted :

e.g. *gantum* ‘to go’; *laddhum* ‘to take’; *raditum* ‘to speak’; *sunitum* and *sotare* ‘to hear’; *vippahatave* ‘to give up’; *ganetuye* ‘to count.’

§ 29. INDECLINABLES.

I. ADVERBS.

ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abrito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhinato* 'on the south'; *sabbato* 'from every side'; *pitthito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra, attha* 'here'; *tatra* and *tattha* 'there'; *kutra* and *kuttha* 'where.' 2) *añnatra* and *añnattha* 'elsewhere'; *ubhattha, ubhayatta* 'in both places.'

dha and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *ham* and *him* also forming local adverbs; *kuhim, kuham, kaham* 'where'; *taham, tahiṁ* 'there'; *yahim* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, e.g. *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *viya* and *va*. The former seems a metathesis of *ira*; *eva* and *yera*, *hera* 'just, even'; *eram* related to *eva* 'thus'; *kira* 'how?'

IV. Adverbs of time are formed by means of the suffix *da*:—

kadā ‘when?’; *yadā* ‘whenever’; *sadā* and *sabbadā* ‘always.’

Related to *da* seems *di* in *yadi* ‘if.’

2. By means of the compound suffix: *dāni*, *dānim* for *dānīm*. *idāni*, *idāniṃ* ‘now’; *tadāni*, *tadāniṃ* ‘then.’

3. By means of the suffix *rāhi* (Skr. *rhi*): *etarāhi*, and seldom *etarāhi* ‘now’; *tarāhi* ‘then.’

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying ‘fold, times.’

Cpr. *ekadhā*, etc. ‘in one way’; *bahudhā* ‘in many ways’; *sabbadhā* ‘everywhere.’ Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so*, Skr. *cas.* e.g.: *bahuṣo* ‘greatly’; *pañcaso* ‘by fives’; *akkharaso* ‘letter by letter’; *atthaso* ‘according to the sense.’

VII. CASE FORMS USED AS ADVERBS.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) THE ACCUSATIVE: *yam* with the meaning of ‘that, as, became’; *tam* (*tad*) ‘there, thither’; *kim* ‘why’; *idam* ‘here.’

Compounded with *id* we have *cid=ca+id*: *ce* ‘even,’ and then after false analogy *noce* ‘if not’ instead of *ne*.

Noun and adjective stems so used are:—

nāma ‘by name’; *raho* ‘secretly’; *rattam* ‘at night’; *saccam* ‘in truth’; *niccam* ‘always’; *ciram* ‘long’; *bhīyo* ‘again.’

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tunhī* ‘silently’; *sāyam* ‘in the evening’; *aram* ‘speedily’; *alam* ‘enough’; *mitho* and *mithu* ‘mutually’; *sammā* ‘fully’; *sajju* ‘instantly’; *isam* ‘a little.’

2) THE INSTRUMENTAL: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

yena 'because, for which'; *dakkhinena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) THE DATIVE: It is less extensively used in an adverbial sense. e.g.: *cirāya* 'for a long time'; *sukhāya* 'for the benefit'; *hitāya* 'for the benefit.'

4) THE ABLATIVE: Most of the pronominal stems are used adverbially, e.g.: *yasmā* 'because'; *kasmā* 'why?'; *durā*, *ārā* 'far off'; *hetthā* 'under, below'; *pacchā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) THE GENITIVE: Its use is very limited. e.g.: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) THE LOCATIVE: Forms adverbially used are, e.g.: *bhuri* 'on the earth'; *āre*, *dūre* 'after.'

II. PREPOSITIONS.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows:

- †*ati* 'over, beyond.'
- †*adhi* 'above, over, superior to.'
- †*anu* 'after, under, less than.'
- †*apa* 'away, from.'
- api* 'near, close by.'
- abhi* 'to, unto, against.'
- ava* 'away, down, oft.'
- †*ā* 'until, as far as.'
- u ud* 'upwards, above.'
- †*upa* 'below, less.'
- du* 'hardly.'
- nir* 'downwards.'
- ni* (*nir*) 'outward.'
- pa* 'forward, onward.'
- †*pati* or *pati* 'towards.'
- parā* 'away, aside, back.'
- pari* 'around, about.'

vi 'apart, asunder.'

sam 'with, together.'

su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

†*anto antara* 'within.'

†*āvi* 'manifestly, close.'

†*tiro* 'across, beyond.'

pātu 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kr*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, e.g.:

adho 'below.'

uddham ubbhām 'upwards.'

tiriyām 'across.'

pacchā 'behind.'

param 'beyond, after.'

purā 'before.'

bahi 'outwards.'

rite 'except.'

rīnā 'without.'

saha, samām, saddhim 'with.'

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

e.g. : sappuriso Skr. satpurusha ‘a good man’; *pullingam* Skr. pumliṅga ‘manhood,’ for which in later Pāli we find *pumalingam*.

4) These compounds may be divided into three principal classes :

I. COPULATIVE OR AGGREGATIVE COMPOUNDS (*drandva*).

The members are coordinate; in uncompounded condition they would be joined with *ca* ‘and.’ Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g. : elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

e.g. : hiriottappam = *hiri* + *ottappam*
nāmarūpam = *nāmaṇi* + *rūpam*
dāśidāsaṇi = *dāsi* + *dāso*
ahoratto, ahoratti, ahorattam
kusalākusalam, *dhammādhammo*, but also as a
 plural *dhammādhammā*.

Pumā ‘a male’ has two bases in composition: *puma* and *pum*: of the former we have *itthipumāṇi* ‘male and female’; of the latter *pumithi* ‘masculine and feminine.’

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, e.g.:

divase divase ‘day after day’; *gāmagāmāñam* ‘village after village’; *aññamaññāñam* ‘mutually’; *punapunāñam* ‘again and again.’

II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions:

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

brahmañloko ‘Brahma world’; *padodakāñam* ‘water for the feet’; *accharasanbharo* ‘descent from a nymph’; *saccavādī* ‘truthful’; *dhammadharo* ‘versed in the law’; *saraṇāgamanāñam* ‘going for refuge’; *vedāgu* ‘versed in the law’; *jaccandho* ‘born blind’; *apabbajitasadiso* ‘like one who has given up the world’; *tadiso* ‘like him’; *mādiso* ‘like me’; *thālīpakkō* ‘cooked in a pot.’

The order of the members which form such compounds may be inverted: *addhamāso* and *māsaddho* ‘half a month’; *pitāmaho* ‘a grandfather.’

Rājan, *sakhā* (*sakhi*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayāñam* ‘fear from a king’; *Kosalarājā* ‘king of Kosala.’

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, e.g.: *manasikāro* ‘attention’;

II. DESCRIPTIVE COMPOUNDS (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya*.

mahanto ‘great’ takes in composition the weak forms *mahā* and *mahat*, *santo* ‘being, good, true,’ the weak form *sat*.

Examples are: *niluppalam* ‘blue lotus’; *sabbaseto* ‘all white’; *piyamvado* ‘speaking kindly’; *rajassalā* ‘a menstruous woman’; *sappuriso* ‘a good man’; *saddhammo* ‘good doctrine’; *mahapphalo* ‘very fruitful’; *mahāpuñño* ‘great virtue’; *mahesi* ‘great sage’; *hetuppbhavo* ‘proceeding from a cause’; *kacchurakhasā* ‘scab.’

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* ‘the negative particle’; *su* ‘well’; *dus* ‘badly’; *sa* ‘with.’ e.g.: *asaṅkhato* ‘the unconditioned’; *anano* ‘free from debt’; *duppūro* ‘difficult to fill’; *sucinno* ‘well done’; *saseno* ‘with an army’; *salajjo* ‘ashamed.’

ku as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* ‘an insignificant river’; *kadannam* ‘bad food’; *kuditthi* ‘wrong view.’

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* ‘itself worth two cows’; further *tidanḍam* ‘three staves’; *ticīvaraṇam* ‘three robes’; *tihām* ‘three days.’

IV. ADVERBIAL COMPOUNDS (*abyayibhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathārucim* ‘according to one’s pleasure’; but *yathārucito* ‘as liked, pleasant’; *yathāmato* ‘as if dead’; *sampahāro* ‘wounding’; *sampajaññam* ‘consciousness’; *apacāro* ‘approach.’

V. All the preceding compounds may be used adjectively, and are then called : *Bahubbīhi*, e.g.: *rītarāgo* ‘free from passion’; but *puruṣo vītarāgo* ‘a man free from passion, an arhat’; *pañcacakkhu* ‘the five sorts of vision’; but as an epithet of the Buddha, *pañcacakkhu* ‘man possessing the five sorts of vision’; *anupubbam* ‘regular succession’; but *anupubbo* ‘regular, successive’; *anupubbo nirodho* ‘successive destruction.’

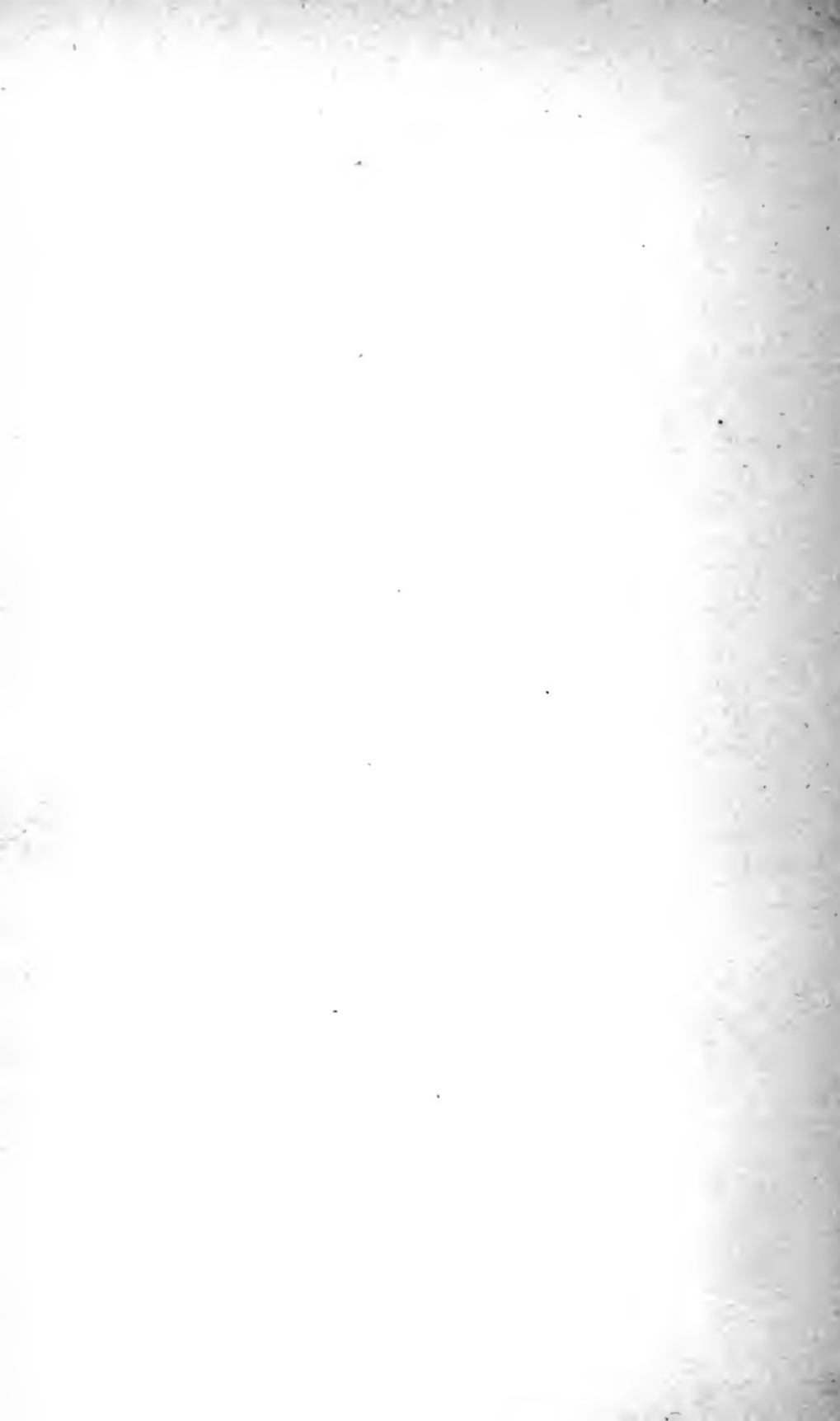
In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

vitatho ‘false, unreal’ = *vi* + *tathā*; *yathātatho* ‘real, true’ = *yathā* + *tathā*. e.g. of a phrase : *itihāso* ‘tradition’; *itivuttam* or *itivuttakam* ‘name of a book, a legend’; *ahamahamikam* ‘conceit of superiority’ = *aham* + *aham*.

All these compounds were formed before Pāli became a literary dialect.

HANDBOOK OF PĀLI.

II. CHRESTOMATHY.



THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PIṬAKAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Buddham saraṇam gacchāmi.
Dhammam saraṇam gacchāmi.
Saṅgham saraṇam gacchāmi.
Dutiyam pi Buddham saraṇam gacchāmi.
Dutiyam pi Dhammam saraṇam gacchāmi.
Dutiyam pi Saṅgham saraṇam gacchāmi.
Tatiyam pi Buddham saraṇam gacchāmi.
Tatiyam pi Dhammam saraṇam gacchāmi.
Tatiyam pi Saṅgham saraṇam gacchāmi.

S A R A N A G A M A N A M .

- 1) Pāṇātipātā veramaṇī sikkhāpadam.
- 2) Adinnādānā veramaṇī sikkhāpadam.
- 3) Abrahmacariyā veramaṇī sikkhāpadam.
- 4) Muśavādā veramaṇī sikkhāpadam.
- 5) Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam.
- 6) Vikālabhojanā veramaṇī sikkhāpadam.
- 7) Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadam.
- 8) Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadam.

- 9) Uccāsayana-mahāsayanā veramaṇī sikkhāpadam.
 10) Jātarūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadam.

D A S A S I K K H Ā P A D A N I .

‘Eka nāma kiṁ?’ “Sabbe sattā āhāraṭṭhitikā.”
 ‘Dve nāma kiṁ?’ “Nāmañca rūpañca.”
 ‘Tiṇi nāma kiṁ?’ “Tisso vedanā.”
 ‘Cattāri nāma kiṁ?’ “Cattāri ariyasaccāni.”
 ‘Pañca nāma kiṁ?’ “Pañc’ upādānakkhandhā.”
 ‘Cha nāma kiṁ?’ “Cha ajjhakkāni āyatanāni.”
 ‘Satta nāma kiṁ?’ “Satta bojjhaṅgā.”
 ‘Aṭṭha nāma kiṁ?’ “Ariyo aṭṭhaṅgiko maggo.”
 ‘Nava nāma kiṁ?’ “Nava sattāvāsā.”
 ‘Dasa nāma kiṁ?’ “Dasah’ aṅgehi samannāgato arahāti
 vuccatī ti.”

S A M A N E R A P A Ṅ H A M .

Atthi imasmim kāye : kesā, lomā, nakhā, dantā, taco,
 maṃsam, nahāru, aṭṭhī, aṭṭhimiñjā, vakkam, hadayam,
 yakanaṁ, kilomakam, pihakam, papphāsam, antam, antagu-
 ᱻam, udariyam, karīsam, pittam, semham, pubbo, lohitam,
 sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttam,
 matthake matthaluṅgan ti.

D V A T T I M S A K A R A M .

Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi yāvad eva sītassa
 paṭighātāya uṇhassa paṭighātāya daṃsa-makasa-vātātapa-
 sirimsapa-saṃphassānam paṭighātāya yavad eva hiri-kopīna
 paṭicchādanatthaṁ. || 1 ||

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi n’eva davāya na
 madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa
 kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyā-
 nuggahāya : iti purāṇañca vedanām paṭisaṅkhāmi navañca

vedanām na uppādēssāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. ||2||

Paṭisaṅkhā yoniso senāsanām paṭisevāmi yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya dāmsamakasavatātapasirim-sapasamphassānam paṭighātāya yāvadeva utuparissāya vino-danām paṭisallāṇārāmatthaṁ. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭisevāmi yāvadeva uppānānam veyyābādhikānam vedanā-nām paṭighātāya abyāpajjhaparamātayāti. ||4||

P A C C A V E K K H A N Ā.

Evam me sutam: Ekam samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :

“Dasa ime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā.

Katame dasa?

1) Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiñham paccavekkhitabbam.

2) Parāpaṭibaddhā me jīvikā ti pabbajitena abhiñham paccavekkhitabbam.

3) Añño me ākappo karanīyo ti pabbajitena abhiñham paccavekkhitabbam.

4) Kacci nu kho me attasīlato na upavadatīti pabbajitena abhiñham paccavekkhitabbam.

5) Kacci nu kho maṇ anuvicca viññū sabrahmacārī sīlato na upavadantīti pabbajitena abhiñham paccavekkhitabbam.

6) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñham paccavekkhitabbam.

7) Kammassa komhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṁ kammaṇi karissāmi kalyāṇaṇi vā pāpakam vā tassa dāyādo bhavissamīti pabbajitena abhiñham paccavekkhitabbam.

8) Katham bhūtassa me rattindivā vītipatantīti pabbajitena abhiñham paccavekkhitabbam.

9) Kacei nu kho 'ham suññāgāre abhiramāmīti pabbajitena abhiñham paccavekkhitabbam.

10) Atthi nu kho me uttarimanussadhammā alamariyāññadassananaviso adhigato so 'ham pacchime kāle sabbrahmacārī puṭṭho na mañku bhavissāmīti pabbajitena abhiñham paccavekkhitabbam.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā ti.

Idam avoca Bhagavā: attamānā te bhikkhū Bhagavato bhāsitam abhinandun ti.

D A S A D H A M M A S U T T A .

Evam me sutam: Ekam samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyā abhikkantavaññā kevalakappaṇ Jetavanam obhāsetvā, yena Bhagavā ten' upasaṅkami upasaiķamitvā Bhagavantam abhivādetvā ekamantam attħāsi. Ekamantam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi :

“ Bahū devā manussā ca mañgalāni acintayum

Ākañkhamānā sotthānam : brūhi mañgalam uttamam.” || 1 ||

‘ Asevanā ca bālānam, pañditānañca sevanā,

Pūjā ca pūjanīyānam : etam mañgalam uttamam.’ || 2 ||

‘ Patirūpa desavāso ca pubbe ca katapuññatā

Atta sammāpañnidhi ca : etam mañgalam uttamam.’ || 3 ||

‘ Bahusaccañca sippañca vinayo ca susikkhito,

Subhāsitā ca yā vācā : etam mañgalam uttamam.’ || 4 ||

‘ Mātāpitu upaṭṭhānamutta-dārassa saṅgaho

Anākulā ca kammantā : etam mañgalam uttamam.’ || 5 ||

‘ Dānañca dhammadariyā ca nātakānañca saṅgaho

Anavajjāni kammāni : etam mañgalam uttamam.’ || 6 ||

‘ Ārati virati pāpā majjapānā ca saññamo

Appamādo ca dhammesu : etam mañgalam uttamam.’ || 7 ||

- ‘Gāravo ca nivāto ca santutṭhī ca kaṭaññutā
 Kālena dhamma-savaṇam: etam maṅgalam uttamam.’ || 8 ||
- ‘Khantī ca sovacassatū samanñānañca dassanam
 Kālena dhamma-sākacchā: etam maṅgalam uttamam.’ || 9 ||
- ‘Tapo ca brahmacariyā ca ariyasaccāna’ dassanam
 Nibbāṇa-sacchikiriyā ca: etam maṅgalam uttamam.’ || 10 ||
- ‘Phuṭṭhassa lokadhammehi cittam yassa na kāmpati
 Asokam virajam khemam: etam maṅgalam uttamam.’ || 11 ||
- ‘Etādisāni katvāna sabbattha-m-aparājitā
 Sabbatha sotthim gacchanti: tesam maṅgalam uttamam
 ti.’ || 12 ||

MAHĀMANGALASUTTAM.

Yānīdha bhūtāni samāgatāni
 bhummāni vā yāni va antalikkhe
 sabb' evabhūtā sumanā bhavantu
 atho pi sakkacca suṇantu bhāsitaṁ. || 1 ||

Tasmāhi bhūtā nisāmetha sabbe
 mettam karotha mānusiyā pajāya
 divā ca ratto ca haranti ye balim
 tasmāhi ne rakkhattha appamattā. || 2 ||

Yaṁ kiñci vittam idha vā huram vā
 saggesu vā yaṁ ratanaṁ pañītam
 na no samam atthi Tathāgatena
 idam pi buddhe ratanaṁ pañītam
 etena saccena suvatthi hotu. || 3 ||

Khayaṁ virāgam amataṁ pañītam
 Yad ajjhagā Sakyamuni samāhito
 na tena dhammena sam' atthi kiñci.
 idam pi dhamme ratanaṁ pañītam
 etena saccena suvatthi hotu. || 4 ||

Yam buddha-settho parivaṇṇayi sucim
 samālhiṃ ānantarikañ ñam āhu
 samādhinā tena suno na vijjati
 idam pi dhamme ratanam pañitam
 etena saccena suvatthi hotu. ||5||

Ye puggalā atṭha satam pasatthā
 cattāri etāni yugāni honti
 te dakkhiṇeyyā Sugatassa sāvakā
 etesu dinnāni mahapphalāni.
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||6||

Ye suppayuttā manasā daṭhena
 nikkāmino Gotama-sāsanamhi
 te pattipattā amataṁ vigayha
 laddhā mudhā nibbutim bhuñjamānā
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||7||

Yath' indakhilo paṭhavim̄ sito siyā
 catubbhi vātchbi asampakampyo
 tathūpamam̄ sappurisam̄ vadāmi
 yo ariyasaccāni avecca passati
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||8||

Ye ariya-saccāni vibhāvayanti
 gambhīra-paññena sudesitāni
 kiñcapi te honti bhusappamattā
 na te bhavaṁ atṭhamam̄ ādiyanti
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||9||

Sahāv' assa dassana-sampadāya
 tay' assu dhammā jahitā bhavanti
 sakkāyadīṭhi vicikiechitañca
 sīlabbatam̄ va pi yad atthi kiñci
 catūh' apāyehi ca vippamutto

cha cābhijjhānāni abhabbo katum
 idam pi saṅghe ratanam pañitam.
 etena saccena suvatthi hotu. ||10||

Kiñcapi so kammam karoti pāpakam
 kāyena vācā uda cetasā vā
 abhabbo so tassa paṭicchādāya
 abhabbatā ditthapadassa vutto
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||11||

Vanappagumbe yathā phussitagge
 gimhāna-māse pāthamasmiṁ gimhe
 tathūpamam dhammavaram adesayī¹
 nibbāṇagāmīm paramam hitāya
 idam pi buddhe ratanam pañitam
 etena saccena suvatthi hotu. ||12||

Varo varaññū varado varāharo
 anuttaro dhammavaram adesayī¹
 idam pi buddhe ratanam pañitam
 etena saccena suvatthi hotu. ||13||

Khiṇam purāṇam navam n'atthi sambhavam
 virattacittā āyatike bhavasmīm
 te khīṇa-bijā avirūlhicchandā
 nibbanti dhīrā yathāyam padipo
 idam pi saṅghe ratanam pañitam
 etena saccena suvatthi hotu. ||14||

Yānīdha bhūtāni samāgatāni
 bhummāni vā yāni va antalikkhe
 Tathāgataṁ deva-manussa-pūjitaṁ
 Buddham namassāma suvatthi hotu. ||15||

Yānīdha bhūtāni samāgatāni
 bhummāni vā yāni va antalikkhe
 Tathāgataṁ deva-manussa-pūjitaṁ
 dhammam namassāma suvatthi hotu. ||16||

Yāmīdha bhūtāni samāgatāni
 bhummāni vā yāni va antalikkhe
 Tathāgataṃ devamanussa-pūjitaṃ¹
 saṅgham namassāma suvatthi hotu. ||17||

RATANASUTTAM.

Karaniyam atthakusalena
 yan tam santam padam abhisamecca
 Sakko uju ca sūju ca
 suvaco c'assa mudu anatimānī. ||1||

Santussako ca subharo ca
 appakiceo ca sallahukavutti
 santindriyo ca nipako ca
 appagabbho ca kulesu ananugiddho. ||2||

Na ca khuddam samācare kiñci
 yena viññū pare upavadeyyum
 sukhino vā khemino hontu
 sabbe sattā bhavantu sukhitattā. ||4||

Ye keci pāṇabhūt' atthi
 tasā vā thāvarā vā anavasesā
 dīghā vā ye mahantā vā
 majjhimā rassakū aṇukā thūlā. ||4||

Dīṭṭhā vā ye va adīṭṭhā
 ye ca dūre vasanti avidūre
 bhūtā vā sambhavesī vā
 sabbe sattā bhavantu sukhitattā. ||5||

Na paro param nikubbetha
 nātimāññetha katthaci naṃ kiñci
 byārosanā paṭigha-saññā
 nāññamaññasa dukkham iccheyya. ||6||

Mātā yathā niyam puttam
 āyusā ekaputtam anurakkhe

evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇam. || 7 ||

Mettañca sabbalokasmīm
mānasam bhāvaye aparimāṇam
uddham adho ca tiriyañca
asambādham averam̄ asapattam̄. || 8 ||

Tiṭṭham̄ caraṇ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etam̄ satim adhiṭṭheyya
brahmam etam̄ vihāram̄ idha-m-āhu. || 9 ||

Ditthiñca anupagamma
sīlavā dassanena sampanno
kāmesu vineyya gedham̄
nahi jātu gabbhaseyyam punar etīti. || 10 ||

KARANĪYAMETTASUTTAM.

Evam me sutam : Ekam̄ samayam Bhagavā Sāvatthiyam̄ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyam̄ aññataro bhikkhu ahinā datṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamīmsu upasaṅkamitvā Bhagavantam̄ abhivādetvā ekamantam nisīdiṁsu ekamantam̄ nisinnā kho te bhikkhū Bhagavantam̄ etad avocum :

‘Idha bhante, Sāvatthiyam̄ aññataro bhikkhu ahinā datṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya : na hi so, bhikkhave, bhikkhu ahinā datṭho kālam̄ kareyya.”

Katamāni cattāri ahirājakulāni ? Virūpakkham̄ ahirājakulam̄, Erāpatham̄ ahirājakulam̄ Chabyāputtam̄ ahirājakulam̄ Kanhāgotamakam̄ ahirājakulam̄.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettēna cittēna phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālam kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettēna cittēna pharitum : attaguttiyā attarakkhāya attaparittayātī.

Idam avoca Bhagavā. Idam vatvā Sugato athāparam etad avoca satthā :

Virūpakkhehi me mettam, mettam Erāpathehi me
Chabyāputtehi me mettam, mettam Kaṇhāgotamakehi
ca. || 1 ||

Apādakehi me mettam, mettam dvipādakehi me
catuppadehi me mettam mettam bahuppadehi me. || 2 ||

Mā mam apādako himsi, mā maṇi himsi dvipādako
mā maṇi cattuppado himsi mā maṇi himsi bahuppado. || 3 ||

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
sabbe bhadrāni passantu, mā kiñci pāpam āgamā || 4 ||

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho ;
pamāṇavantāni sirim̄sapāni ahivicchikā satapadi uṇṇanā-
bhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni,
so 'ham namo Bhagavato namo sattannam sammāsambuddhā-
nam.

K H A N D H A P A R I T T A M.

Evam me sutam : Ekam samayam Bhagavā Sāvatthiyam viharati Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : “bhikkhavo” ti, “bhadante” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : “Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya, bahulikatāya, yānikatāya, vatthukatāya, anuṭṭhitāya pari-
citāya susamāraddhāya ekadasānisamsā pāṭikaṅkhā.

Katame ekādasa ?

- 1) Sukhaṇi supati.
- 2) sukhaṇi paṭibujjhati.
- 3) na pāpakanam supinam passati.

- 4) manussānam piyo hoti.
 - 5) amanussānam piyo hoti.
 - 6) devatā rakkhanti.
 - 7) nassa aggi vā visam vā sattham vā kamati.
 - 8) tuvaṭam cittam samādhīyati.
 - 9) mukhavaṇṇo vippasidati.
 - 10) asammūlho kālam karoti.
 - 11) uttarim appaṭivijjhanto brahmalokūpago hoti ti.
- Mettāya, bhikkhave, eetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya : ime ekādasānisaṁsā pātikañkhā ti.
- Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhasitam abhinandunti.

METTĀSUTTAṂ.

Pahūta-bhakkho bhavati vippavuttho sakā gharā bahū nam upajīvanti yo mittānam na dūbhati. ||1||

Yam yam janapadam yāti nigāme rājadhāniyo sabbattha pūjito hoti yo mittānam na dūbhati. ||2||

Nāssa corā pasahanti nātimaññeti khattiyo sabbe amitte tarati yo mittānam na dūbhati. ||3||

Akkuddho sagharam eti sabhāya paṭinandito nātīnam uttamo hoti yo mittānam na dūbhati. ||4||

Sakkatvā sakkato hoti garu hoti sagāravo vaṇṇa-kitti-bhato hoti yo mittānam na dūbhati. ||5||

Pūjako labhate pūjam vandako paṭivandanam yaso kittiñca pappoti yo mittānam na dūbhati. ||6||

Aggi yathā pajjalati devatā va virocati siriyā ajahito hoti yo mittānam na dūbhati. ||7||

Gāvo tassa pajāyanti khette vuttaṁ virūhati puttānam phalam asnāti yo mittānam na dūbhati. ||8||

Darīto pabbatāto vā rukkhāto patito naro
cuto patiṭṭham labhati yo mittānam na dūbhati. ||9||

Virūḍhamūlasantānam nigrodham iva māluto
amittā nāppasahanti yo mittānam na dūbhatiti. ||10||

M E T T Ā N I S A M S A M .

Udet' ayam eakkhumā ekarājā
harissa-vanṇo paṭhavippabhāso,
tam tam namassāmi harissavaṇṇam paṭhavippabhāsam,
tay' ajja guttā viharemu divasam. ||1||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca mām pālayantu,
Nam' atthu buddhānam, nam' atthu bodhiyā !
namo vimuttānam, namo vimuttiyā ! ||2||

Imaṇ so parittam katvā, moro carati esanā.

Apet' ayam eakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso,
tam tam namassāmi harissavaṇṇam paṭhavippabhāsam
tay' ajja guttā viharemu rattim. ||3||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca mām pālayantu,
Nam' atthu buddhānam, nam' atthu bodhiyā !
namo vimuttānam, namo vimuttiyā ! ||4||

Imaṇ so parittam katvā, moro vāsam akappayitī.

M O R A P A R I T T A M .

Evam ne sutam : Ekam samayam Bhagavā Sāvatthiyam
viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
samayena Candimā devaputto Rāhuṇā asurindena gahīto
hoti. Atha kho Candimā devaputto Bhagavantam anussara-
mano tāyam velāyaṇ imaiṇ gātham abhāsi :

‘Namo te Buddha-vīr’ atthu !
 vippamutto ’si sabbadhi
 sambādha-paṭipanno ’smi
 tassa me saraṇam bhavāti.’ ||1||

Atha kho Bhagavā Candimam̄ devaputtam̄ ārabbha Rāhum
 asurindam̄ gāthāya ajjhabhāsi.

“Tathāgataṁ arahantam̄
 Candimā saraṇam̄ gato
 Rāhu ! Candam̄ pamuñcassu
 Buddhā lokānukampakāti.” ||2||

Atha kho Rāhu asurindo Candimam̄ devaputtam̄ muñcitvā
 taramānarūpo yena Vepacitti asurindo ten’ upasaṅkami
 upasaṅkamitvā sañviggo lomahaṭṭhajāto ekamantam̄ atṭhasi
 ekamantam̄ ṭhitam̄ kho Rāhum̄ asurindam̄ Vepacitti asurindo
 gāthāya ajjhabhāsi :

“Kin nu santaramāno ’va
 Rāhu ! Candam̄ pamuñcasī
 samviggarūpo agamma
 kin nu bhito ’va tiṭṭhasīti.” ||3||

‘Sattadhā me phale muddhā
 jīvanto na sukham̄ labhe.
 Buddhagāthābhigīto ’mhi
 no ce muñceyya Candiman ti. ||4||

C A N D A P A R I T T A ..

Evaṁ me sutam̄ : Ekaṇ samayam Bhagavā Sāvatthiyaṁ
 viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
 samayena Suriyo devaputto Rāhunā asurindena gahīto hoti.

Atha kho Suriyo devaputto Bhagavantam̄ anussaramāno
 tāyam̄ velāyam̄ imam̄ gātham̄ abhāsi :

‘Namo te buddha vīr’ atthu !
 vippamutto ’si sabbadhi
 sambādhapaṭipanno ’smi
 tassa me saraṇam bhavāti.’ ||1||

Atha kho Bhagavā Suriyam̄ devaputtam̄ ārabbha Rāhum̄ asurindaṁ gāthāya ajjhabhāsi :

“ Tathāgataṁ arahantam̄
Suriyo saraṇam̄ gato
Rāhu ! Suriyan̄ pamuñcassu
Buddhā lokānukampakāti.” ||2||

“ Yo andhakāre tamasī pabhaṅkaro
verocano maṇḍalī uggatejo
mā Rāhu gili caram̄ antalikkhe
pajam̄ mama Rāhu pamuñca Suriyan ti.” ||3||

Atha kho Rāhu asurindo Suriyam̄ devaputtam̄ — pe —

‘ Sattadhā me phale muddhā
jīvanto na sukham̄ labhe
Buddhāgāthābhigito ’mhi :
no ce muñceyya Suriyan ti.’ ||4||

SURIYAPARITTA M̄.

Evaṁ me sutam̄. Ekam̄ samayaṁ Bhagavā Sāvatthiyam̄ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi “bhikkhavo” ti, “bhadante” ti. te bhikkhū Bhagavato paccassosum̄. Bhagavā etad avoca : ||1||

“ Bhūtapubbam̄, bhikkhave, devāsura-saṅgāmo samupabbūļho ahosi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatimse āmantesi :

“ Sace, mārisā, devānam̄ saṅgāmagatānam̄ uppajjeyya bhayam̄ vā chambhitattam̄ vā lomahaṁso vā mam eva tasmim̄ samaye dhajaggam̄ ullokeyyātha. Mamam hi vo dhajaggam̄ ullokayatam̄ yan̄ bhavissati bhayaṁ vā chambhitattam̄ vā lomaham̄so vā so pahīyassati. ||2||

No ce me dhajaggam̄ ullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggam̄ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggam̄ ullokayatam̄; yam bhavissati bhayaṁ vā chambhitattam̄ vā lomahaṁso vā so pahīyissati. ||3||

No ce Pajāpatissa devarājassa dhajaggam ullokeyyātha, atha Varuṇassa devarājassa dhajaggam ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggam ullokayatam yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggam ullokeyyātha, atha Īśānassa devarājassa dhajaggam ullokeyyātha. Īśānassa hi vo devarājassa dhajaggam ullokayatam yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso vā so pahīyissati. ||5||

Tam kho pana bhikkhave Sakkassa vā devānam indassa dhajaggam ullokayatam : Pajāpatissa vā devānam rājassa dhajaggam ullokayatam : Varuṇassa vā devarājassa dhajaggam ullokayatam : Īśānassa vā devarājassa dhajaggam ullokayatam : yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso vā so pahīyetha pi no pahīyetha. ||6||

Tam kissa hetu ?

“Sakko, bhikkhave, devānam indo avītarāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyīti.” ||7||

Ahañca kho bhikkhave evam vadāmi : “Sace tumhākam, bhikkhave, araññagatānam vā rukkhamūlagatānam vā suññāgāragatānam vā uppajjeyya bhayaṁ vā chambhitattam vā lomahaṁso vā mañeva tasmiṁ samaye anussareyyātha :

Iti pi so Bhagavā araham sammā-sambuddho vijja-caranāsampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānam buddho Bhagavā ti. ||8||

Mamañ hi vo bhikkhave anussarataṁ yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso pahīyissati.

No ce mamañ anussareyyātha atha dhammam anussareyyātha : Svākkhāto Bhagavatā dhammo sanditthiko akāliko ehipassiko opanayiko paccattam veditabbo viññuhīti. Dhammam hi vo bhikkhave anussarataṁ yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso vā so pahīyissati. ||9||

No ce dhammam anussareyyātha atha saṅgham anussareyyātha. Supaṭipanno Bhagavato sāvakasaṅgho, ujupati-panno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcīpaṭipanno Bhagavato sāvakasaṅgho ; yadidam cattāri purisayugāni attha purisapuggalā esa sāva-

kasaṅgho : āhuneyyo pāluṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puñña-khettam lokassati.

Saṅgham hi vo bhikkhave anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattam vā lomahamso vā so pahīyissati. ||10||

Taṁ kissa hetu ?

Tathāgato hi, bhikkhave, arahaṇ sammāsambuddho vitarāgo vītadoso vītamoho abhīru acchambhi anutrasī aphaṭayīti. ||11||

Idam avoca Bhagavā idam vatvāna Sugato athāparam etad avoca satthū :

“ Araññe rukkhā mūlevā suññagārevā bhikkhavo
anussaretha sambuddham bhayaṁ tumhākaṁ no siyā.” ||1||

“ No ce Buddham sareyyātha lokajetthaṁ narāsabham :
atha dhammaṁ sareyyātha niyyānikam sudesitaṁ.” ||2||

“ No ce Dhammaṁ sareyyātha niyyānikam sudesitaṁ
atha saṅgham sareyyātha puññakkhettam anuttaram.” ||3||

“ Evaṁ Buddham sarantānam dhammaṁ saṅghañca
bhikkhavo
bhayaṁ vā chambhitattam vā lomahamso na hessatī.” ||4||

D H A J A G G A P A R I T T A M.

Evam me sutam : Ekaṁ samayaṁ Bhagavā Rājagaha viharati Veluvane Kalandakanivāpe. Tena kho pana sama-yena āyasmā Mahākassapo piphaliguhāyanī viharati, ābādhiko dukkhitobālhagilāno. Atha kho Bhagavā sāyaṇ-hasamayaṁ patisallāṇā vuṭṭhito, yen’ āyasmā Mahākassapo ten’ upasāñkami upasāñkamitvā paññatte āsane nisidi. Nisajja kho Bhagavā āyasmantaṁ Makākassapam etad avoca :

“ Kacci te Kassapa khamanīyam, kacci yāpanīyam, kacci dukkhāvedanā paṭikkamanti no abhikkamanti. Paṭikkamo ’sānaṁ paññāya ti no abhikkamo ” ti.

‘Na me, bhante, khamanīyam na yāpanīyam bālhā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo ‘sānam paññāyati no paṭikkamo ti.

“Satt’ ime, Kassapa, bojjhānīgā mayā sammād-akkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbāññāya samvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhātō bhāvito bahulikato abhiññāya sambodhāya nibbāññāya samvattati.

2) Dhammavicasambojjhaṅgo — pe — nibbāññāya samvattati.

3) Viriyasambojjhaṅgo — pe — nibbāññāya samvattati.

4) Pītisambojjhaṅgo — pe — nibbāññāya samvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāññāya samvattati.

6) Samādhisisambojjhaṅgo — pe — nibbāññāya samvattati.

7) Upekhāsambojjhaṅgo — pe — nibbāññāya samvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbāññāya samvattantī.

‘Taggha, Bhagava, bojjhaṅgū, taggha, Sugata, bojjhaṅgāti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitam abhinandi.

Vutthāhi cāyasmā Mahākassapo tamhā ābādhā tatha pahīno cāyasmato Mahākassapassa so ābādhho ahositī.

MAHĀKASSAPATTHERABOJJHAṄGAM.

The *Mahāmoggallānatthera bojjhaṅgam* and the *Mahācundatthera bojjhaṅgam* agree with the preceding sutta in all but the name.

Evaṁ me sutam : Ekam samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasamkami upasamkamitvā Bhagavantam abhivādetvā ekamantaṁ nisidi ekamantaṁ nisinno kho āyasmā Ānando Bhagavantaṁ etad avoca :

Āyasmā, bhante, Girimānando ābādhiko dukkhito bājhagi-lāno. Sādhu bhante Bhagavā; yen' āyasmā Girimānando ten' upasaiikamatu anukampam upādāyāti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaiikamitvā dasa saññā bhāseyyāsi. Tānām kho pan' etaṁ vijjati yam Girimānandassa bhikkhuno dasa saññā sutvā so ābādho tānaso paṭippassambheyya.

Katame dasa saññā?

"Aniccasāññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhirati saññā, sabbasañkhāresu aniccasāññā, ānāpānasati."

Katamā ca Ānanda aniccasāññā?

"Idh' Ānanda bhikkhu, araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:—

Rūpam aniccaṁ, vedanā anicca, saññā anicca, saṅkhārā anicca, viññāṇam aniccan ti. Iti imesu pañcas' upādā-nakkhandhesu aniccānupassī viharati. Ayam vuccat' Ānanda aniccasāññā. ||1||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda — pe — paṭisañcikkhati:—

Cakkhum anattā, rūpam anattā, sotam anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaññā. ||2||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyam uddham pādatalā, adho kesamatthakā tacapariyantam pūraṇi nānappakārassa asucino paccavekkhati.

Atthi imasmīm kāye: kesā — pe — matthaluṅgan ti. (See page 82).

Iti imasmīm kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasaññā. ||3||

Katamā ca Ānanda ādīnavasaññā? Idh' Ānanda — pe — paṭisañcikkhati.

Bahu dukkho kho ayam kāyo, bahu ādīnavo iti imasmim
kāye vividhā abādhā uppajjanti seyyathidam :—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo,
sīsarogo, kaṇṭharogo, mukharogo, dantarogo, kāso, sāso,
piṇāso, dāho, jaro, kucchirogo, mucchā, pakkhandikā, sūlo,
visūcikā, kuṭṭham, gaṇḍo, kilāso, soso, apamāro, daddu,
kaṇḍu, kacchura-khasā, vitaechikā, lohitam, pittam, madhu-
meho, aṁsā, piṭakā, bhagandalā, pitta-samuṭṭhānā-abādhā,
semha-samuṭṭhānā-abādhā, vāta-samuṭṭhānā-abādhā, sanni-
pātikā-abādhā, utu-vipariṇāmajā-abādhā, visama-parihārajā-
abādhā, opākā-abādhā, kammavipākā-abādhā, sītam, uṇham,
jighacchā, pipāsā, uccāro, passāvo.

Iti imasmim kāye ādīnavānupassī viharati. Ayam vuccat'
Ānanda, ādīnavasaññā. || 4 ||

Katamā ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu
uppannam kāma-vitakkam nādhivāseti pajahati, vinodeti
byantikaroti anabhāvam gameti.

Uppannam byāpādavitakkam nādhivāseti pajahati vinodeti
byantikaroti anabhāvam gameti.

Uppannam vihimsāvitakkam nādhivāseti pajahati vinodeti
byantikaroti anabhāvam gameti.

Uppannam uppanne pāpake akusale dhamme nādhivāseti
pajahati vinodeti byantikaroti anabhāvam gameti.

Ayam vuccat' Ānanda pahānasaññā. || 5 ||

Katamā c' Ānanda virāgasaññā?

Idh' Ānanda bhikku — pe — paṭisañcikkhati.

Etam santam etam paṇītam yadidam sabbasaṅkhāra-
samatho sabbūpadhi paṭinissago taṇhakkhayo virāgo nibbā-
ṇan ti.

Ayam vuccat' Ānanda virāgasaññā. || 6 ||

Katamā ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati:

Etam santam etam paṇītam yadidam sabbasaṅkhārasamatho
sabbūpadhi paṭinissaggo taṇhakkhayo nirodho nibbāṇan ti.

Ayam vuccat' Ānanda nirodhasaññā. || 7 ||

Katamā c' Ānanda sabbaloke anabhiratisaññā ?

Idh' Ānanda bhikkhu ye loko upāyupādānā cetaso adhiṭṭhānābhīnivesānusayā te pajahanto viramati na upadīyanto. Ayam vuccat' Ānanda sabba loke anabhirati saññā. ||8||

Katamā c' Ānanda sabbasaṅkhāresu aniccasāññā ?

Idh' Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jiguechati. Ayam vuccat' Ānanda sabbasaṅkhāresu aniccasāññā. ||9||

Katamā c' Ānanda ānāpānasati ?

Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññagāragato vā nīśidati pallaṅkam ābhujitvā ujum kayam pañidhāya parimukkham satim upaṭṭhapetvā so sato vā assasati sato passasati :

Dīgham vā assasanto dīgham assasāmīti pajānāti.

Dīgham vā passanto dīgham passasāmīti pajānāti.

Rassam vā assasanto rassam assasāmīti pajānāti.

Rassam vā passasanto rassam passasāmīti pajānāti.

Sabbakāyaṇ paṭisamvedī assasissāmīti sikkhati.

Sabbakāyaṇ paṭisamvedī passasissāmīti sikkhati.

Passambhayaṇ kāyasāṅkhāraṇ assasissāmīti sikkhati.

Passambhayaṇ kāyasāṅkhāraṇ passasissāmīti sikkhati.

Pīti-paṭisamvedī assasissāmīti sikkhati.

Pīti-paṭisamvedī passasissāmīti sikkhati.

Sukha-paṭisamvedī assasissāmīti sikkhati.

Sukha-paṭisamvedī passasissāmīti sikkhati.

Citta-saṅkhāra-paṭisamvedī assasissāmīti sikkhati.

Citta-saṅkhāra-paṭisamvedī passasissāmīti sikkhati.

Passambhayaṇ cittasaṅkhāraṇ assasissāmīti sikkhati.

Passambhayaṇ cittasaṅkhāraṇ passasissāmīti sikkhati.

Citta-paṭisamvedī assasissāmīti sikkhati.

Citta-paṭisamvedī passasissāmīti sikkhati.

Abhippamodayaṇ cittam assasissāmīti sikkhati.

Abhippamodayaṇ cittam passasissāmīti sikkhati.

Samādāyam cittam assasissāmīti sikkhati.
Samādāyam cittam passasissāmīti sikkhati.

Vimocayam cittam assasissāmīti sikkhati.
Vimocayam cittam passasissāmīti sikkhati.

Aniccānupassī assasissāmīti sikkhati.
Aniccānupassī passasissāmīti sikkhati.

Virāgānupassī assasissāmīti sikkhati.
Virāgānupassī passasissāmīti sikkhati.

Nirodhānupassī assasissāmīti sikkhati.
Nirodhānupassī passasissāmīti sikkhati.

Paṭinissaggānupassī assasissāmīti sikkhati.
Paṭinissaggānupassī passasissāmīti sikkhati.—

Ayam vuccat' Ānanda ānāpānāsatī. ||10||

Sace kho tvam Ānanda Girimānandassa bhikkhum imā dasa saññā sutvā so ābādho thānaso paṭippassambheyyāti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā : yen' āyasmā Girimānando ten' upasaṅkami upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānandassa imā dasa saññā sutvā so ābādho thānaso paṭippassambhi.

Vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā tathā pahīno ca panāyasmato Girimānandassa so ābādho ahosīti.

GIRIMĀNANDASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekaṁ samayam Bhagavā Rājagahe viharati Gijjhakūte pabbate. Atha kho cattāro mahārājā mahatiyā ca Yakkha-senāya mahatiyā ca Gandhabba-senāya mahatiyā ca Kumbhaṇḍa-senāya mahatiyā ca Nāga-senāya catuddisam rakkham thapetvā catuddisam gumbam thapetvā catuddisam āvaraṇam thapetvā abhikkantāya rattiyā abhik-

kantavaṇṇā kevalakappam Gijjhakūṭam obhāsetvā : yena Bhagavā ten' upasaṅkamīṁsu : upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdiṁsu. ||1||

Te pi kho Yakkhā app'ekacce Bhagavantam abhivādetvā ekamantam nisīdiṁsu ; app'ekacce yena Bhagavatā saddhim sammodiṁsu sammodanīyam kathaṁ sārānīyam vītisāretvā ekamantam nisīdiṁsu ; app'ekacce yena Bhagavā ten' añjalim pañāmetvā ekamantam nisīdiṁsu ; app'ekacce nāma gottam sāvetvā ekamantam nisīdiṁsu ; app'ekacce tuṇhībhūtā eka-
mantam nisīdiṁsu. ||2||

Ekamantaṇi nisinno kho Vessavaṇṇo mahārājā Bhagavantam etad avoca :—

Santi hi, bhante, uṭṭarā Yakkhā Bhagavato appasannā : santi hi, bhante, uṭṭarā Yakkhā Bhagavato pasannā : santi hi, bhante, majjhimā Yakkhā appasannā : santi hi, bhante, majjhimā Yakkhā pasannā : santi hi, bhante, nīcā Yakkhā Bhagavato appasannā : santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. ||3||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu ?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammam deseti ; adinnādāna veramaṇīyā dhammam deseti ; kāmesu micchācārā veramaṇīyā dhammam deseti ; musāvādā veramaṇīyā dhammam deseti ; surāmerayamajja-pamādatṭhānā veramaṇīyā dhammam deseti.” ||4||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjpamādatṭhānā, tesam tam hoti appiyam amanāpam.” ||5||

“Santi hi bhante Bhagavato sāvakā araṇīe vanapanthāni panthāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallaṇa-sāruppani :

Tattha santi uṭṭarā Yakkhā nivāsino, ye imasmīm Bhagavato pāvacane appasannā. Tesam pasādāya uggaṇhātu, bhante, Bhagavā Ātānātiyam rakkham bhikkhūnam, bhikkhunīnam, upāsakūnam upāsikānam guttiyā rakkhāya avihiṁsāya phāsuvihārāyāti.” Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adhvāsanam viditvā
tāyam velāyam imam Āṭānatiyam rakkham abhāsi : ||6||

Vipassissa nam' atthu cakkhumantassa sirimato !

Sikkhissa pi nam' atthu sabba-bhūtānukampino ! ||1||

Vessabhussa nam' atthu nahātakassa tapassino !

Nam' atthu Kakusandhassa Māra-senā-pamaddino ! ||2||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusimato !

Kassapassa nam' atthu vippamuttassa sabbadhe ! ||3||

Aṅgīrasassa nam' atthu Sakyaputtassa sirimato !

Yo imam dhammam adesesi sabba-dukkha pan udānam ! ||4||

Ye cāpi nibbutā loke yathābhūtam vipassisum

Te janā apisunā ca mahantā vītasāradā

Hitam devamanussānam yam namassanti Gotamam

Vijjācaraṇa-sampannam mahantam vītasāradam. ||5||

Yato uggacchati suriyo ādicco maṇḍalī mahā,

Yassa c'uggacchamānassa samvarī pi nirujjhati,

Yassa c'uggate suriye divaso ti pavuccati. ||6||

Rahado pi tattha gambhīro samuddo saritodako

Evaṁ tam tattha jānanti samuddo saritodako

Ito sa purimā disā iti naṁ ācikkhati jano. ||7||

Yaṁ disam abhipāleti mahārājā yassasī so

Gandhabbānam adhipāti Dhatarattho iti nāmaso

Ramatī naccagītehi Gandhabbehi purakkhato. ||8||

Puttā pi tassa bahavo eka nāmā ti me sutam

Asitīm dasa eko ca Indanāmā mahabbalā. ||9||

Te ca pi Buddham disvāna Buddham ādiccabandhunam

Dūrato va namassanti mahantam vītasāradam. ||10||

Namo te purisājaññā ! namo te puris' uttama !

Kusalena samekkhesi amanussā pi tam vandanti !

Sutam n'etam abhiñhaso tasmā evam vademase. ||11||

Jinaṁ vandatha Gotamam ! jinaṁ vandāma Gotamam,

Vijjācaraṇasampannam Buddham vandāma Gotamam ! ||12||

Yena Petā pavuceanti pisunā piṭṭhimamsikā

Pāṇātipātino luddā corā nekatikā janā. ||13||

Ito sā dakkhiṇā disā iti naṁ ācikkhati jano
 Yaṁ disam abhipāleti mahārājā yasassīso
 Kumbhaṇḍānam adhipati Viruļho iti nāma so
 Ramati naccagītehi Kumbhaṇḍehi pur' akkhāto. ||14||

Puttā pi tassa bahavo eka nāmā ti me sutam
 Asītim dasa eko ca Indanāmā mahabbalā ||15||

Te ca pi Buddham disvāna Buddham ādicca bandhunam
 Dūrato va namassanti mahantam vītasāradam. ||16||

Namo te purisājañña ! namo te puris' uttama !
 Kusalena samekkhasi amanussā pi tam vandanti !
 Sutam n' etam abhiñhaso tasmā evam vandemase. ||17||

Jinam vandatha Gotamam, jinam vandama Gotamam,
 Vījjācaraṇasampannam Buddham vandama Gotamam ! ||18||

Yatha c' uggacchati suriyo ādiceo maṇḍalī mahā
 Yassa c' uggacchamānassa divaso pi nirujjhati
 Yassa coggate suriye saṃvarīti pavuccati
 Rahado pi tattha gambhīro samuddo saritodako
 Evam tam tattha jānanti samuddo saritodako. ||19||

Ito sā pacchimā disā iti naṁ ācikkhati jano
 Yaṁ disam abhipāleti mahārājā yasassī so
 Nāgānam ca adhipati Virūpakkho iti nāmaso
 Ramati naccagītehi Nāgehi purākkhato. ||20||

Puttā pi tassa bahavo eka nāmā ti me sutam
 Asītim dasa eko ca Indanāmā mahabbalā. ||21||

Te cāpi Buddham disvāna Buddham ādiceabandhunam
 Dūrato va namassanti mahantam vītasāradam. ||22||

Namo te purisājañña, namo te puris' uttama
 Kusalena samekkhasi amanussā pi tam vandanti
 Sutam n' etam abhiñhaso tasmā evam vandemase ! ||23||

Jinam vandatha Gotamam ! jinam vandāma Gotamam
 Vījjācaraṇasampannam Buddham vandāma Gotamam !
 Yena Uttara-kurūrammā Mahāmerū Sudassano
 Manussā tattha jāyanti amamā apariggahā. ||24||

Na te bijam pavapanti na pi niyanti naṅgalā
Akaṭṭha-pākimam sālinī paribhuñjanti mānussā. ||25||

Akaṇam athusam suddham sugandham taṇḍulapphalam
Tunḍikire pacitvāna tato bhuñjanti bhojanam. ||26||

Gāvīm ekakhuram katvā anuyanti diso disam
Pasūm ekakhuram katvā anuyanti diso disam
Itthi vā vāhanam katvā anuyanti diso disam
Purisavāhanam katvā anuyanti diso disam
Kumārīvāhanam katvā anuyanti disa disam
Kumāravāhanam katvā anuyanti diso disam. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa
rājino
Hatthi-yānam assa-yānam dibba-yānam upaṭṭhitam
Pāsādā sivikā c' eva mahārajassa yassasi so
Tassa ca nagarā āhu antalikkhe sumāpitā
Ātānāṭa Kusināṭa Parakusināṭa Nāṭapuriyā Parakusita-
nāṭa. ||28||

Uttarena Kupivanto Janogham aparena ca
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma
rājadhānī. ||29||

Kuverassa kho pana, mārisa, mahārajassa Visānā nāma
rājadhānī

Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Paccessanto pakāsentī Tatolā Tattalā Tatotalā
Ojasi Tejasī Tatojasi Sārorājā Arittho Nemī
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti
Vassā yato patāyanti sabbāpi tattha Bhagalavatī nāma
Yattha Yakkhā payirupāsanti. ||31||

Tattha niceaphalā rukkhā nāmā dijagaṇāyutā
Mayura-koñcābhi rudā-kokilādīhi vaggubhi
Jīvam-jīvaka sadd' ettha, atho oṭṭhāva-cittakā
Kukutthakā kulīrakā vane pokkharasātakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca
Sobhati sabbakālam sa Kuvera-naliuī sadā. ||33||

Ito sā uttarā disā iti nam̄ ācikkhati jano,
 Yam̄ disam̄ abhipāleti mahārājā yasassī so
 Yakkhānam̄ adhipati Kuvero iti nāmaso
 Ramati nacca-gītehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutam̄
 Asitiṇḍ dasa eko ca Inda nāmā mahabbalā. ||35||

Te cāpi Buddham̄ disvāna Buddham̄ ādiecca bandhunam̄
 Dūrato va namassanti mahantam̄ vītasāradam̄. ||36||

Namo te puris' ājañña, namo te puris' uttama
 Kusalena samekkhasi amanussa pi tam̄ vandanti
 Sutam̄ n' etam̄ abhiñhaso : tasmā evam̄ vandemase ! ||37||

Jinam̄ vandatha Gotamam̄ ! Jinam̄ vandāma Gotamam̄ !
 Vijjācearaṇa-sampannam̄ Buddham̄ vandāma Gotamam̄ ! ||38||

Ayam̄ kho sā, mārisa, Ātānātiyā rakkhā, bhikkhunam̄
 bhikkhuninām̄ upāsakānam̄ upāsikānam̄ guttiyā, rakkhāya,
 avihimsāya, phāsu vihārāyā ti. ||7||

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā
 upāsakassa vā upāsikāya vā : ayam̄ Ātānātiyā rakkhā sugga-
 hitā bhavissati samattā pariyāputā tañce amanuso Yakkho vā
 Yakkhiñ vā Yakkhapotako vā Yakkhapotikā vā Yakkha-
 mahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbi vā — pe — ||9||

Kumbhaṇḍo vā Kumbhaṇḍī vā — pe — ||10||

Nāgo vā Nāgīnī vā — pe — ||11||

padutt̄hacitto gaechantam̄ vā anugaecheyya ṭhitam̄ vā
 upatiṭṭheyya, nisinnam̄ vā upanisideyya, nipannam̄ vā
 upanipajjeyya. ||12||

Nam̄ eso, mārisa, amanuso labheyya gāmesu vā nigamesu
 vā sakkāram̄ vā garukāram̄ vā.

Nam̄ eso, mārisa, amanuso labheyya Ālakamandāya rāja-
 dhāniyā vatthum̄ vā vāsam̄ vā.

Nam̄ eso, mārisa, amanuso labheyya Yakkhānam̄ samitiṇ
 gantum̄. ||13||

Api ssu nam̄, mārisa, amanussā anavayham̄ pi nam̄
 kareyyum̄ avivayham̄. Api ssu nam̄, mārisa, amanussā attāhi

pi paripuṇṇāhi paribhāsāhi paribhāseyyum. Api ssu nam, mārisa, amanussā rittam pi pattam sīse nikkujjeyyum. Api ssu nam, mārisa, amanussā sattadhā pi assa muddham phāleyyum. ||14||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, to n' eva mahārājānam ādiyanti; na mahārājānam purisakānam ādiyanti; na mahārājānam purisakānam purisakānam ādiyanti. Te kho te, mārisa, amanussā mahārājānam avaruddhā nāma vuccanti, seyyathāpi mārisa, ||15||

"rañño Māgadhassa vijite corā : te n' eva rañño Māgadhassa ādiyanti; na rañño Māgadhassa purisakānam ādiyanti; na rañño Māgadhassa purisakānam ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhassa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā : te n' eva mahārājānam ādiyanti; na mahārājānam purisakānam ādiyanti, na mahārājānam purisakānam ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. ||16||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — ||17||

Gandhabbo vā Gandhabbī — pe — ||18||

Kumbhaṇḍo vā Kumbhandī — pe — ||19||

Nāgo vā Nāgīnī vā — pe — ||20||

paduṭṭhacitto bhikkhum vā bhikkhunim vā upāsakam vā upāsikānam vā gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya, nisinnam vā upanisideyya, nipannam vā upani-pajjeyya, imesam Yakkhānam Mahāyakkhānam senāpatinam mahāsenāpatinam upajjhāpetabbam vikkanditabbam viravitabbam : ||21||

Ayam Yakkho gaṇhāti, ayam Yakkho āvisati, ayam Yakkho heṭheti, ayam Yakkho hiṃsati, ayam Yakkho vihimsati, ayam Yakkho na muñcatiti. ||22||

Katamesam Yakkhānam Mahāyakkhānam senā-patinam, mahā-senā-patinam?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati
Cando Kāmasetṭho ca Kinnughāṇḍu Nighāṇḍu ca
Panādo Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naṭarājā Janesabho
 Sātāgiro Hemavato Puṇṇako Karatiyo Guṇo
 Sivako Muealindo ca Vessāmitto Yugandharo
 Gopālo Suppagedho ca Hirī Nettī ca Mandiyo
 Pañcālaeṇḍo Ālavako Pajjuno Sumano Sumukho
 Dadhimukho Maṇi Mānicaro Dīgho Atho Serissako
 sahā. ||23||

Imesaṁ Yakkhānaṁ mahāyakkhānaṁ senāpatinām̄ mahā-
 senāpatinām̄ ujjhāpetabbam̄ vikkanditabbam̄ viravitabbam̄
 Ayam̄ Yakkho gaṇhāti — pe — na muñcatīti. ||24||

Ayam̄ kho sā, mārisa, Ātānātiyā rakkhā bhikkhunām̄
 bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya
 avihimsāya phāsuvihārāyāti. ||25||

Handa ca' dāni mayaṁ mārisa gacchāma bahukiccā mayaṁ
 bahukaraṇīyāti. ||26||

Yassa dāni tumhe mahārājāno kālam maññathāti. ||27||

Atha kho cattāro mahārājano utthāyāsanā, Bhagavantam̄
 abhivādetvā padakkhiṇam̄ katvā tatth' ev' antaradhā-
 yimsu. ||28||

Te pi kho Yakkhā utthāyāsanā app' ekacce Bhagavantam̄
 abhivādetvā padakkhiṇam̄ katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhim̄ sammodimsu sammodanī-
 yam̄ kathaṁ sūraṇīyam̄ vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjalim̄ pañāmetvā tatth'
 ev' antaradhāyimsu.

App' ekacce nāma gottam̄ sāvetvā tatth' ev' antaradhāyimsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhāyimsu. ||29||

“Ugganhātha, bhikkhave, Ātānātiyām̄ rakkham̄ ! Pariyā-
 puṇātha, bhikkhave Ātānātiyām̄ rakkham̄ ! Dhāretha, bhi-
 khave, Ātānātiyām̄ rakkham̄ ! Atthasamhitāya, bhikkhave,
 Ātānātiyā rakkha bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ¹
 upāsikānaṁ guttiyā rakkhāya avihimsāya phāsu vihārāyāti.

Idam̄ avoca Bhagavā : attamanā te bhikkhū Bhagavato
 bhāsitam̄ abhinandun ti. ||30||

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Évam me sutam : Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantese: ||1||

“ Dve ‘me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

‘ Yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasamhito ; yo cāyam atta-kilama-thānuyogo dukkho anariyo anatthasamhito ;—ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nānakaraṇī upasamāya abhi-nānāya sambodhāya nibbānāya samvattati.’ ||2||

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī nānakaraṇī upasamāya abhi-nānāya sambodhāya nibbānāya samvattati ?

“ Ayam eva ariyo atthaṅgiko maggo, seyyathidam : Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo sammāvāyāmo, samināsatī, sammāsamādhi. ||3||

Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā eakkhukaraṇī nānakaraṇī upasamāya abhi-nānāya sambodhāya nibbānāya samvattati. ||3||

Idam kho pana, bhikkhave, dukkham ariyasaccam : jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam pi iccham na labhati tam pi dukkham—saṅkhittena pañc’ upādānakkhandhā dukkhā. ||4||

Idam kho pana, bhikkhave, dukkhasamudayam ariyasaccam : yāyam taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, seyyathidam : Kāmataṇhā, bhavataṇhā, vibhavataṇha. ||5||

Idam kho pana, bhikkhave, dukkhanirodhām ariyasaccam, yo tassa yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissago mutti anālayo. ||6||

Idam̄ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam̄.

Ayam̄ eva ariyo atthaṅgiko maggo : seyyathidam̄ sammādiṭṭhi — pe — sammāsāmādhi. ||7||

Idam̄ dukkham̄ ariyasacean ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, nāṇam̄ udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||8||

Tam̄ kho pan' idam̄ dukkham̄ ariyasaccam̄ pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu eakkhum̄ udapādi, nāṇam̄ udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||9||

Idam̄ dukkhasamudayam̄ ariyasaccam̄ ti me, bhikkhave, — pe — aloko udapādi. ||10||

Tam̄ kho pan' idam̄ dukkhasamudayam̄ ariyasaccam̄ pahūtabban ti me bhikkhave — pe — pahīnan ti me bhikkhave — pe — āloko udapādi. ||11||

Idam̄ dukkhanirodham̄ ariyasaccam̄ ti me bhikkhave — pe — āloko udapādi. ||12||

Tam̄ kho pan' idam̄ dukkhanirodham̄ ariyasaccam̄ sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko udapādi. ||13||

Idam̄ dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko udapādi. ||14||

Tam̄ kho pan' idam̄ dukkhanirodhagāmini paṭipadā ariyasacean bhāvetabban ti me, bhikkhave, — pe — bhāvitān ti me, bhikkhave, — pe — āloko udapādi. ||15||

Yāva kīvañca me, bhikkhave, imesu catusu ariyasaccesu evam̄ ti-parivaṭṭam̄ dvādasā-kāram̄ yathābhūtam̄ nāṇadassanam̄ na suvisuddham̄ ahosi : n'eva tāvāham̄ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrahmaṇīyā pajāya sadevamanussāya anuttaram̄ sammāsambodhim̄ abhisambuddho paccaññāsim̄. ||16||

Yato ca kho me, bhikkhave, imesu catusu ariyasaccesu evam̄ tiparivaṭṭam̄ dvādasā-kāram̄ yathābhūtam̄ nāṇadassanam̄ suvisuddham̄ ahosi, athāham̄, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrahmaṇīyā pajāya sadevama-

nussāya anuttaram sammāsambodhim abhisambuddho ti
paccaññāsim. ||17||

Ñāṇañca pana me dassanam udapādi: ‘Akuppā me
ceto-vimutti, ayam antimā jāti, n’atthi dāni punabbhavo
ti.’ ||18||

Idam avoca Bhagavā: attamanā pañcavaggiyā bhikkhū¹
Bhagavato bhāsitam abhinandanti. ||19||

Imasmim ca pana veyyākaraṇasmim bhaññamāne āyasmato
Kondaññassa virajam vītamalam dhammacakkhum udapādi:
‘Yam kiñci samudaya-dhammam sabbam tam nirodha-
dhamman ti.’ ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhummā devā
saddam anussāvesum: ‘Evam Bhagavatā Bārāṇasiyam Isi-
patane Migadāye anuttaram dhammacakkam pavattitam,
appaṭivattiyam samañena vā brāhmañena vā devena vā
Mārena vā Brahmunā vā kenaci lokasmin ti.’ ||21||

Bhummānam devānam saddam sutvā Cātumahārājikā devā
saddam anussāvesum — pe —. ||22||

Cātumahārajikānam devānam saddam sutvā, Tāvatimsā
devā saddam anussāvesum — pe —. ||23||

Yāmā devā — pe —. ||24||

Tusitā devā — pe —. ||25||

Nimmānarati devā — pe —. ||26||

Paranimmitavasavattino devā — pe —. ||27||

Brahmapārisajjā devā — pe —. ||28||

Brahmapurohitā devā — pe —. ||29||

Mahābrahmā devā — pe —. ||30||

Parittābhā devā — pe —. ||31||

Appamānabhā devā — pe —. ||32||

Ābhassarā devā — pe —. ||33||

Parittasubhā devā — pe —. ||34||

Appamāṇasubhā devā — pe —. ||35||

Subhakiṇṇā devā — pe —. ||36||

Vehapphalā devā — pe —. ||37||

Asaññasattā devā — pe —. ||38||

Avihā devā — pe —. ||39||

Attappā devā — pe —. ||40||

Sudassā devā — pe —. ||41||

Sudassī devā — pe —. ||42||

Akaniṭṭhā devā — pe —. ||43||

Evam Bhagavatā Bārāṇasiyam Isipatane Migadāye anutta-
ram dhammacakkhaṇ pavattitam appaṭivattiyam samanena vā
brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci
vā lokasmin ti. ||44||

Iti ha tena khaṇena tena layena tena muhuttena yāva
Brahmalokā saddo abbhuggañchi, ayañca kho dasasahassi-
lokadhātu sañkampi, sampakampi, sampavedhi; appamāṇo ca
uṭāro obhāso loke pāturahosi atikkamma devānam devānu-
bhāvan ti. ||45||

Atha kho Bhagavā udānaṁ udānesi : “Aññāsi vata bho
Kondañño, aññāsi vata bho Kondañño ti.” ||46||

Iti hi’ daññāyasmato Kondaññassa Aññātakondañño tv eva
nāmañ ahosi. ||47||

D H A M M A C A K K A M .

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

Evam me sutam : Ekaṇ samayañ Bhagavā Sakkesu
viharati Kapilavatthusmim mahāvane mahatā bhikkhu-
saṅghena saddhiñ pañcamattehi bhikkhusatehi sabbeh’ eva
arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sanni-
patitā honti, Bhagavantam dassanāya bhikkhusaṅghañca. ||1||

Atha kho catunnam Suddhāvāsa-kāyikānaṁ devānam etad
ahosi :—

“Ayam kho Bhagavā Sakkesu viharati Kapilavatthusmim
mahāvane mahatā bhikkhu-saṅghena saddhiñ pañcamattehi
bhikkhusatehi sabbeh’ eva arahantehi, dasahi ca lokadhātūhi
devatā yebhuyyena sannipatitā honti, Bhagavantam dassa-
nāya bhikkhu-saṅghañca. Yan nūna mayam pi yena Bhagavā
ten’ upasasaṅkameyyāma, upasaṅkamitvā Bhagavato
santike paccekam gāthāñ bhāseyyānāti.” ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso

sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evam evam kho Sudhāvāsesu devesu antarāhitā Bhagavato purato pāturaḥamṣu. ||3||

Atha kho tā devatā Bhagavantam abhivādetvā ekamantam aṭṭhamṣu : ekamantam thitā kho ekā devatā Bhagavato santike imam gātham abhāsi :

“Mahāsamayo pavanasmīn
deva-kāyū samāgatā !
Āgatamhā imam dhammasamayaṁ
dakkhitāye aparājitasaṅghan” ti. ||1||

Atha kho aparā devatā Bhagavato santike imam gātham abhāsi :

“Tatra bhikkhavo samādahamṣu
cittam attano ujukam akamṣu
Sārathi va nettāni gahetvā
indriyāni rakkhanti paṇḍitā ” ti. ||2||

Atha kho aparā devata Bhagavato santike imam gātham abhāsi :

“Chetvā khilam chetvā paligham
indakhilam uhaccam anejā
Te caranti suddhā vimalā
cakkhumatā sudantā susunāgā ” ti. ||3||

Atha kho aparā devatā Bhagavato santike imam gātham abhāsi :

“Ye keci buddham saraṇam gatāse
na te gamissanti apāyam
Pahāya mānusam deham
devakāyam paripuressantī ” ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi :

“Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā sannipatitā Tathāgataṁ dassanāya bhikkhu saṅghañca. Ye pi te, bhikkhave, ahesum atītam addhānam arahanto sammā-sambuddhā, tesam pi Bhagavantānam ete paramā yeva devatā sannipatitā ahesum, seyyathā pi mayham etarahi. Ye pi te, bhikkhave, bhavissanti anāgatam addhānam arahanto sammā-sambuddhā, tesam pi Bhagavantānam ete paramā yeva

devatā sannipatitā bhavissanti, seyyathā pi mayham etrahi.” ||5||

“ Āeikkhissāmi, bhikkhave devakāyānam nāmāni, kittiyissāmi, bhikkhave, devakāyānam nāmani, desissāmi, bhikkhave, devakāyānam nāmāni. Tam suṇātha, sādhukam manasikarotha bhāsissāmīti. ||6||

“ Evam bhante ! ” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : ||7||

“ Silokam anukassāmi, yathā bhummā tad assitā
Ye sitā girigabbhāram pahitattā samāhitā
Puthu sīhā va sallinā lomahamsābhisaṁbhuno
Odāta manasā saddhā vippassanām anāvilā
Bhīyo pañca-sate ñatvā vane Kāpilavatthave. ||1||

Tato āmantayi satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Te ca ātappam akarum sutvā Buddhassa sāsanam
Tesam pātur āhu ñānam amanussāna dassanam. ||2||

App' eke satam addakkhum sahassam atha sattati
Satam eke sahassānam amanussānam addam̄su
App eke 'nantam adakkhum disā sabbā phuṭā ahū
Tañca sabbam abhiññāya pavakkhitvāna eakkhumā
Tato āmantayi satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Ye vo 'ham kittayissāmi girāhi anupubbaso. ||3||

Sattasahassā Yakkhā ca bhummā Kāpilavatthavā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmum bhikkhūnam samitiṇ vā-
nam. ||4||

Cha sahassā Hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmum bhikkhūnam samitiṇ vā-
nam. ||5||

Sātāgirā ti-sahassā Yakkhā — pe —. ||6||

Iec ete soļasa sahassa Yakkhā — pe —. ||7||

Vessāmittā pañca satā Yakkhā — pe —. ||8||

Kumbhīro Rājagahiko Vepullassa nivesanam,
 Bhīyo nam satasahassam Yakkhānam payirupāsatī,
 Kumbhīro Rājagahiko so p' āgu samitīm vanam. ||9||

Purimañca disam rājā Dhatarattho tam pasāsatī
 Gandhabbānam adhipati mahārājā yasassī so.
 Puttā pi tassa bahavo indanāmā mahabbalā
 Iddhimanto jutimanto vaṇṇavanto yasassino
 Modamānā abhikkāmum bhikkhūnam samitīm va-
 nam. ||10||

Dakkhiṇañca disam rājā Virūlho tam pasāsatī
 Kumbhaṇḍānam adhipati mahārājā yasassī so
 Puttā pi tassa — pe —. ||11||

Pacchimañca disam rājā Virūpakkho tam pasāsatī
 Nāgānañca adhipati mahārājā yasassī so.
 Puttā pi tassa — pe —. ||12||

Uttarañca disam rājā Kuvero tam pasāsatī
 Yakkhānam adhipati mahārāja yasassī so
 Puttā pi tassa — pe —. ||13||

Purimam disam Dhatarattho, dakkhiṇena Virūlhako
 Pacchimena Virūpakkho, Kuvero uttaram disam
 Cattāro te mahārājā samantā caturo disā
 Daddallamānā atṭhamṣu vane Kāpilavatthave. ||14||

Tesam māyāvino dāsā āgu vañcanikā saṭhā
 Māyā Kuṭenḍu Veṭenḍu Viṭucca Vitucco sahā
 Candano Kāmasetṭho ca Kinnughaṇḍu Nighaṇḍu ca
 Panādo Opamañño ca devasūto ca Mātali
 Citta-Seno ca Gandhabbo Naṭarājā Janesabho
 Āgum Pañcasikho ceva Timbaru Suriyavaccasā
 Ete c' aññe ca rājāno Gandhabbā saha rājubhi
 Modamānā abhikkāmum bhikkhūnam samitīm va-
 nam. ||15||

Aṭhāgu Nābhasā Nāgā Vesalā saha Tacchakū
 Kambalassatarā āgu Pāyāgā saha nātibhi,
 Yāmunā Dharatthā ca āgu Nāgā yasassino
 Erāvāṇo Mahānāgo so p' āgu samitīm vanam. ||16||

Ye nāgāraje sahasā haranti
 dibbā dvijā pakkhī visuddhacakkhū
 veħāsayā te vana-majjha-pattā
 Cittā Supaṇṇā iti tesam nāmaṇ
 abhayaṇ tadā Nāgarājanam āsi
 Supaṇṇato khemaṇ akāsi Buddho
 Saṇhāhi vācāhi upavhayantā
 Nāgā Supaṇṇū saraṇam agaṇsu Buddham. ||17||

Jitā vajira-hatthena samuddam asūrā sitā.
 Bhātaro Vāsavas' ete iddhimanto yasassino.
 Kālakañja mahāhiṁsā asurā Dānaveghasā
 Vepacitti Sucitti ca Pahārādo Namuci sahā
 Satañca Baliputtānam sabbe verocanāmakā
 Sannayhitvā baliṇ senam Rāhubhaddam upagamum
 Samayo dāni, bhadante, bhikkhūnam samitiṇ vanam. ||18||

Āpo ca devā Pathavī Tejo Vāyo tad āgamum
 Varuṇā Vāruṇā devā Somo ca Yasaṇā saha
 Mettākaruṇā-kāyikā āgu devā yasassino
 Das' ete dasadhākāyā sabbe nānatta-vanṇino
 Iddhimanto — pe — samitiṇ vanam. ||19||

Veṇhu ca devā Sahalī ca Asamā ca duve Yamā
 Candass' upanissā devā candam āgu purakkhatvā
 Suriyass' upanissā devā suriyam āgu purakkhatvā
 Nakkhattāni purakkhatvā āgu mandavalāhakā
 Vasūnam Vāsavō setṭho Sakko p' āgu Purindado
 Das' ete dasadhākāyā sabbe nānatta-vanṇino
 Iddhimanto — pe — samitiṇ vanam. ||20||

Ath' āgu Sahabhū devā jalam aggi sikhā-r-iva
 Ariṭṭhakā ca Rojā ca Ummā-puppha-nibhāsino ;
 Varuṇā saha Dhammā ca Accutā ca Anejakā
 Sūleyya Rueirā āgu, āgu Vāsavanesino
 Das' ete dasadhā kāyā — pe — samitiṇ vanam. ||21||

Samāṇā Mahāsamāṇā Mānusāmānusuttamā
 Khidḍāpadūsikā āgu, āgu Manopadūsikā

Athāgu Harayo devā ye ca Lohitavāsino
 Pāragā Mahāpāragā āgu devā yasassino
 Das'ete dasadhā kāyā — pe — samitiṁ vanam. ||22||

Sukhā Karumbā Aruṇā āgu Veghanasā sahā
 Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā
 Sadāmattā Hāragajā Missakā ca yasassino
 Thanayam āgu Pajjunno yo disā abhivassati :
 Das'ete dasadhā kāyā — pe — samitiṁ vanam. ||23||

Khemiyā Tusitā Yāmā Katṭhakā ca yasassino
 Lambitakā Lāmasoṭṭhā Joti nāma ca Āsavā
 Nimmānaratino āgu ath' āgu Paranimmitā
 Das'ete dasadhā kāyā — pe — samitiṁ vanam. ||24||

Satṭh' ete deva-nikāyā sabbe nānatta-vaṇṇino
 Nāma-dvayena āgañchum ye c' aññe sadisā sahā :
 'Pamuṭṭhajātiṁ akhilam oghatiṇṇam anāsavam
 Dakkhem'oghataram Nāgam candam va asitātigam.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha
 Sanam kumāro Tisso ca so p' āgu samitiṁ vanam. ||26||

Sahassa Brahmalokānam Mahābrahmā bhitīṭhati
 Upapanno jutimanto bhismākāyo yasassi so. ||27||

Das' ettha issarā āgu pacceka-vasavattino ;
 Tesañca majjhato āgu Hārito parivārito. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake
 Mārasenā abhikkāmi : Passa kañhassa mandiyam. ||29||

'Ettha gañhatha bandhatha rāgena bandham atthu ve
 Samantā parivarethā mā vo muñcittha koci nam.' ||30||

Iti tattha mahāseno kañhasenam apesayi
 Pāṇinā talam āhacca saram katvāna bheravam
 Yathā pāvussako megho thanayanto savijjuko
 Tada so paccudāvatti sañkuddho asayam vasī. ||31||

Tañca sabbam abhiññāya pavakkhitvāna cakkhumā
 Tato āmantayi satthā sāvake sāsane rate :
 Mārasenā abhikkantā te vijānātha bhikkhavo ?

Te ca ātappam akarum sutvā Buddhassa sāsanam.

Vitarāgeh' apakkamum na sam lomam pi iñjayum. ||32||

Sabbe vijitā saṅgāmā-bhayābhītā yasassino

Modanti saha bhūtehi sāvakā te jane sutāti. ||33||

M A H Ā S A M A Y A S U T T A M .

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDHASSA.

Evam me sutam: Ekaṁ samayam Bhagavā Ālaviyam viharati Ālavakassa Yakkhassa bhavane. Atha kho Ālavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

““Sādhāvuso” ti. Bhagavā nikhami.

“Pavisa samaṇā” ti.

““Sādhāvuso” ti. Bhagavā pāvisi.

Dutiyam pi kho Ālavako yakkho Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

““Sādhāvuso” ti. Bhagavā nikhami.

“Pavisa samaṇā” ti.

““Sādhāvuso” ti. Bhagavā pāvisi.

Tatiyam pi kho Ālavako yakkho Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

““Sādhāvuso” ti. Bhagavā nikhami.

“Pavisa samaṇā” ti.

““Sādhāvuso” ti. Bhagavā pāvisi.

Catuttham pi kho Ālavako yakkho Bhagavantam etad avoca : “Nikkhama samaṇā” ti.

“‘Na kho panāham āvuso nikhamissāmi. Yan te karaṇīyam tam karohi’” ti.

“Pañham tam samaṇa pucchissāmi. Sace me na byākarissasi, cittam vā te khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāram Gaṅgāya khipissāmī ti.”

“‘Na khvāham tam, āvuso, passāmi sadevake loke, samārake, sabrahmake, sassamaṇa brāhmaṇiyā pajāya sadevama-nussāya, yo me cittam vā khipeyya, hadayam vā phāleyya, pādesu vā gahetvā pāram Gangāya khipeyya. Api ca tvam āvuso puecha yadā kañkhasi’” ti.

“Kim sūdha vittam purisassa setṭham? kiṁsu suciṇṇo sukham āvahati?

Kiṁsu have sādhutaram rasānam? katham jīvīm jīvitam āhu setṭhan?” ti. ||1||

“‘Saddh’ idha vittam purisassa setṭham, dhammo suciṇṇo sukham āvahati,

Saccam have sādhutaram rasānam, paññā jīvīm jīvitam āhu setṭhan’” ti. ||2||

“Kathamsu tarati ogham? katham tarati aṇṇavam?

Kathamsu dukkham acceti? kathamsu parisujjhati-ti?” ||3||

“‘Saddhāya tarati ogham, appamādena aṇṇavam,

Viriyena dukkham acceti, paññāya parisujjhati.’” ||4||

“Kathamsu labhate paññam? kathamsu vindate dhanam?

Kathamsu kittim pappoti? katham mittāni gantheti?

Asmā lokā param lokam katham pecca na socati?” ||5||

“‘Saddahāno arahatam dhammam nibbāṇapattiya
Sussūsam labhate paññam appamatto vicakkhaṇo.

Paṭirūpakārī dhuravā vuṭṭhātā vindate dhanam

Saccena kittim pappoti dadam mittāni ganthati,

Asmā lokā param lokam evam pecca na socati.

Yass’ ete caturo dhammā saddhassa gharamesino

Saccam dhammo dhitī cāgo sa ve pecca na socati.

Ingha aññe pucchassu puthu samaṇabrahmaṇe

Yadi saccā damā cāgā khantyābhīyyo’ dha vijjati.’” ||6||

“Katham nu dāni puccheyyam puthu samaṇabrahmaṇe

Svāham ajja pajānāmi so attho samparāyiko.

Atthāya vata me Buddho vāsāyālavim āgato

Yo' hañ ajja pajānāmi yattha dinnam̄ mahapphalam̄
 So ahañ vicarissāmi gāmāgāmam̄ purāpuram̄
 Namassamāno sambuddham̄ dhammassa ca sudham-
 matan" ti. ||7||

ĀLA VAKA SUTTA M.

Evam̄ me sutam̄ : Ekañ samayam̄ Bhagavā Sāvatthiyam̄ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaññā kevalakappam̄ Jetavanam̄ obhāsetvā, yena Bhagavā ten' upasāṅkami upasāṅkamityā Bhagavantam̄ abhivādetvā ekamantañ atthasi, ekamantañ ṭhitā kho sā devatā Bhagavantam̄ gāthāya ajjhabhāsi.

"Parābhavantam̄ purisam̄ mayam̄ pucchāma Gotamam̄
 Bhagavantam̄ puṭṭhum̄ āgamma kiñ parābhavato
 mukham̄ ?" ||1||

"‘Suvijāno bhavam̄ hoti, suvijāno parābhavo
 Dhammadāmo bhavam̄ hoti, dhammadessī parābhavo.’" ||2||

"Iti h' etam̄ vijānāma : paṭhamo so parābhavo
 Dutiyam̄ Bhagavā brūhi : kiñ parābhavato mu-
 kham̄ ?" ||3||

"‘Asant' assa piyā honti, sante na kurute piyam̄
 asantam̄ dhammam̄ roceti tam̄ parābhavato mu-
 kham̄.’" ||4||

"Iti h' etam̄ vijānāma : dutiyo so parābhavo
 tatiyan̄ Bhagavā brūhi: kiñ parābhavato mukham̄?" ||5||

"‘Niddāsili sahāsili anutṭhātā ea yo naro
 alaso kodhapaññāto, tam̄ parābhavato mukham̄.’" ||6||

"Iti h' etam̄ vijānāma : tatiyo so parābhavo
 catuttham̄ Bhagavā brūhi: kiñ parābhavato mu-
 kham̄ ?" ||7||

- “ Yo mātaram vā pitaram vā jīṇakam gata-yobbanam
pahūsanto na bharati, tam parābhavato mukham.”” ||8||
- “ Iti h’ etam vijānāma : catuttho so parābhavo
pañcamam Bhagavā brūhi : kim parābhavato mu-
kham ? ”” ||9||
- “ Yo brāhmaṇam vā samaṇam vā aññam vā pi vanibba-
kam
musāvadena vañceti, tam parābhavato mukham.”” ||10||
- “ Iti h’ etam vijānāma : pañcamo so parābhavo
chattham Bhagavā brūhi : kim parābhavato mu-
kham ? ”” ||11||
- “ Pahūvitto puriso sa-hirañño sa-bhojano
eko bhuñjati sādhūni, tam parābhavato mukham.”” ||12||
- “ Iti h’ etam vijānāma : chattho so parābhavo
sattamaṇ Bhagavā brūhi : kim parābhavato mu-
kham ? ”” ||13||
- “ Jātitthaddho, dhanatthaddho, gottatthaddho ca yo naro
tam nātīm atimaññeti, tam parābhavato mukham.”” ||14||
- “ Iti h’ etam vijānāma : sattamo so parābhavo
Aṭṭham Bhagavā brūhi : kim parābhavato mukham ? ”” ||15||
- “ Itthidutto, surādutto, akkhadutto ca yo naro
laddham laddham vināseti, tam parābhavato mu-
kham.”” ||16||
- “ Iti h’ etam vijānāma : aṭṭhamo so parābhavo
navamam Bhagavā brūhi : kim parābhavato mu-
kham ? ”” ||17||
- “ Sehi dārehi santuṭṭho vesiyā upadissati
dissati parādāresu, tam parābhavato mukham.”” ||18||
- “ Iti h’ etam vijānāmo : navamo so parābhavo
dasamam Bhagavā brūhi : kim parābhavato mu-
kham ? ”” ||19||
- “ Atīta-yobbano poso āneti timbarutthanī
tassā issā na supati, tam parābhavato mukham.”” ||20||

“Iti h’ etam vijānāma : dasamo so parābhavo
ekādasamam Bhagavā brūhi : kiñ parābhavato mu-
kham? ” ||21||

“‘ Itthī-sopṇīm vikiranīm purisam vā pi tādisam
issariyasmīm thāpeti tam parābhavato mukham.’ ” ||22||

“Iti h’ etam vijānāma : ekādasamo so parābhavo
dvādasamam Bhagavā brūhi : kiñ parābhavato mu-
kham? ” ||23||

“‘ Appabhogo mahātaṇho khattiye jāyate kule
so ’dha rajjam patthayati : tam parābhavato mu-
kham.’ ” ||24||

“‘ Ete parābhave loke paṇḍito samavekkhiya
ariyo dassana-sampatto salokam bhajate sivan” ti. ||25||

PARĀBHAVA SUTTA M.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

Evam me sutam : Ekam samayaṁ Bhagavā Sāvatthiyam
viharati Jetavane Anāthapiṇḍikassa ārāmo. Atha kko
Bhagavā pubbañha samayaṁ nivasetvā pattaēvaraṁ ādāya
Sāvatthiyam piṇḍāya pāvisi. Tena kho pana samayena
Aggika-Bhāradvājassa brāhmaṇassā nivesane aggi pajjalito
hoti āhuti paggahitā. ||1||

Atha kho Bhagavā Sāvatthiyam sapadānam piṇḍāya cara-
māno, yena Aggika-Bhāradvājassa brāhmaṇassā nivesanam,
ten’ uppasaṅkami. ||2|| Addasā kho Aggika-Bhāradvājo
brāhmaṇo Bhagavantam dūrato agacchantam disvāna Bhagavantam etad avoca :

“Tatr’ eva muṇḍaka, tatr’ eva samaṇaka, tatr’ eva vasalaka
tiṭṭhāhī ti.” ||3||

Evam vutte Bhagavā Aggika-Bhāradvājam brāhmaṇam
etad avoca :

“‘Jānāsi pana tvam̄ brāhmaṇa, vasalam̄ vā vasala-karaṇe
vā dhamme ti.’” ||4||

“Na khvāhaṁ, bho Gotama, jānāmi vasalam̄ vā vasala-karaṇe
vā dhamme ti. Sādhu me bhavam̄ Gotamo tathā
dhammam̄ desetu: yathāhaṁ jāneyyam̄ vasalam̄ vā vasala-karaṇe
vā dhamme ti.”

“Tena hi, brāhmaṇa, suṇāhi sādhukam̄ manasikarohi
bhāsissāmī ti.” ||5||

“Evam̄ bho” ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: ||6||

Kodhano upanāhī ca pāpamakkhī ca yo naro
vipannaditthi māyāvī, tam̄ jaññā vasalo iti. ||1||

Ekajam̄ vā dijam̄ vā pi yo ’dha pāṇāni hiṃsati.
yassa pāṇe dayā n’atthi, tam̄ jaññā vasalo iti. ||2||

Yo hanti parirundhati gāmāni nigamāni ca
niggāhako samaññato, tam̄ jaññā vasalo iti. ||3||

Gāme vā yadi vāraññe yam paresam̄ mamāyitam̄
theyyā adinnam̄ ādiyati, tam̄ jaññā vasalo iti. ||4||

Yo have iṇam̄ ādāya vuccamāno palāyati
na hi te iṇam̄ atthiti, tam̄ jaññā vasalo iti. ||5||

Yo ve kiñcikkha-kamyatā panthasmīm̄ vajataṁ janam̄
hantvā kiñcikkham̄ ādeti, tam̄ jaññā vasalo iti. ||6||

Yo attahetu parahetu dhanahetu ca yo naro
sakkhipuṭṭho musābrūti, tam̄ jaññā vasalo iti. ||7||

Yo nātīnam̄ sakħānām̄ vā dāresu patidissati
sahasā sampiyena vā, tam̄ jaññā vasalo iti. ||8||

Yo mātaram̄ vā pitaram̄ vā jīṇakam̄ gatayobbanam̄
pahūsanto na bharati, tam̄ jaññā vasalo iti. ||9||

Yo mātaram̄ vā pitaram̄ vā bhātaram̄ vā bhaginiṁ
sassum̄ hanti roseti vā, tam̄ jaññā vasalo iti. ||10||

Yo atham̄ pucchito santo anattham̄ anusāsati.
paṭicchantena manteti, tam̄ jaññā vasalo iti. ||11||

Yo katvā pāpakaṁ kammam ‘mā mam jaññā’ ti icchatī so paṭicchanna-kammanto, tam jaññā vasalo iti. ||12||

Yo ve parakulaṁ gantvā bhutvāna sucibhojanam āgataṁ na paṭipūjeti, tam jaññā vasalo iti. ||13||

Yo brāhmaṇam vā samaṇam vā āññam vā pi vanibbakam musāvādena vañceti, tam jaññā vasalo iti. ||14||

Yo brāhmaṇam vā samaṇam vā bhattakāle upaṭṭhitē roseti vācā na ca deti, tam jaññā vasalo iti. ||15||

Asataṁ yo ’dha pabrūti mohena paliguṇṭhite kiñcikkham nijigimṣāno, tam jaññā vasalo iti. ||16||

Yo c’attanam samukkamse parañca avajānāti nihino sena mānenā, tam jaññā vasalo iti. ||17||

Rosako kadariyo ea pāpiccho maccharī saṭho ahiriko anottapī, tam jaññā vasalo iti. ||18||

Yo buddham paribhāsatī atha vā tassa sāvakam paribbājam gahaṭṭham vā, tam jaññā vasalo iti. ||19||

Yo ve anarahā santo, araham paṭijānāti coro sabrahmake loke esa kho vasalādhamo ! ete kho vasalā vuttā mayā vo ye pakāsitā. ||20||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||21||

Tadaminā pi jānātha yathā me ’dam nidassanam : “ Caṇḍālaputto Sopāko Mātaṅgo iti vissuto. ||22||

So yasam paramam patto Mātaṅgo yaṁ sudullabham agañchum tass’ upaṭṭhānam khattiya brāhmaṇā bahū. ||23||

So devayānam āruyha virajam so mahāpatham kāmarāgam virājetvā brahmalokūpago āhu. ||24||

Na nam jāti nivāresi brahmalokūpapattiya, ajjhāyakākule jātā brāhmaṇā mantabandhuno : ||25||

Te ca pāpesu kammesu abhiñham upadissare diṭṭh’ eva dhamme gārayhā samparāye ca duggatim na te jāti nivāreti duggaccā garahāya vā : ” ||26||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||27||

Evam vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantam etad avoca :

“ ‘Abhikkantam, bho Gotama, abhikkantam bho Gotama ! nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhinantīti : evam eva bhotā Gotamanena aneka pariyāyena dhammo pakāsito. Esāham Bhagavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca ! Upāsakam mām bhavaṇ Gotamo dhāretu, ajjatagge pāṇupetam saraṇam gatan ti ’ ” ! ||7||

VASALASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

Evam me sutam : Ekaṁ samayam Bhagavā Magadhesu viharati Dakkhināgirismiṁ Ekānālāyam brāhmaṇagāme. ||1|| Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa pañcamattāni naṅgala-satāni payuttāni honti vappakāle. ||2|| Atha kho Bhagavā pubbañhasamayam nivāsetvā patta-cīvaram ādāya yena Kasibhāradvājassa brāhmaṇassa kammanto, ten’ upasaṅkami. ||3|| Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa parivesanā vattati. ||4|| Atha kho Bhagavā yenā parivesanā ten’ upasaṅkami upasaṅkamitvā ekamantam aṭṭhāsi. addasā kho Kasibhāradvājo brāhmaṇo Bhagavantam etad avoca :

“ Ahaṁ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi. Tvam pi samaṇa kasassu ca vapassu kasitvā ca vapitvā ca bhuñjassu ti.”

“ ‘Ahaṁ pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmī ti.’ ”

“ Na kho pana mayam passāma bphoto Gotamassa yugam vā naṅgalam vā phālam vā pācanam vā balivaddam vā.”

Atha ca pana bhavām Gotamo evam āha :—

“‘ Aham pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmīti.’”

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi : || 5 ||

“‘ Kassako paṭijānāsi na ca passāma te kasim
kasino pucchito brūhi, yathā jānemu te kasim.’” || 1 ||

“‘ Saddhā bījam, tapo vuṭṭhi, paññā me yuga-naṅgalaṁ
hirīm īśā, mano yottam, sati me phālapācanam. || 2 ||
Kāyagutto vacigutto āhāre udare yato
saccaṁ karomi tiddānaṁ soraccaṁ me pamocanam. || 3 ||
Viriyam me dhura-dhorayhaṁ yogakkhemādhivahanam
gacchati ativattanam yattha gantvā na socati. || 4 ||
Evam esa kasī katthā sā hoti amatapphalā
etam kasim kasitvāna sabbadukkhā pamuecatīti.’” || 5 ||

Atha kho Kasibhāradvājo brāhmaṇo mahatiyā kamṣāpatiyā pāyāsam vadḍhetvā Bhagavato upanāmesi :

“‘ Bhuñjatu bhavam Gatamo pāyāsam ! Kassako bhavam,
yamhi bhavam Gotamo amatapphalam kāsim kāsatīti.’” || 6 ||

“‘ Gāthābhigitaṁ me abhojaneyyam
sampassataṁ brāhmaṇa n’ esa dhammo
gāthābhigitaṁ panudanti buddhā
dhamme sati, brāhmaṇa, vutti-r-esā.’” || 6 ||

“‘ Aññena ca kevalinaiṁ mahesim
khīñāsavam kukkuceavūpasantam
annena pānena upatṭṭhahassu
khettaṁ hi taṁ puññapekhassa hotīti.’” || 7 ||

“‘ Atha kassa cāhaṁ bho Gotama imam pāyāsam dammīti.’”

“‘ Na khvāhaṁ taṁ, brāhmaṇa, passāni sadevake loke samārake sabrahmake sassamaṇabrahmaniya pajāya sadeva-manussāya, yassa so pāyāso bhutto sammā pariṇāmaṁ gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakassa vā : tena hi tvam, brāhmaṇa, taṁ pāyāsam appaharite vā chaddeti appāṇake vā udake opilāpehīti. || 7 ||

Atha kho Kasibhāradvājo brāhmaṇo taṁ pāyāsam appā-

ηake udake opilāpesi. Atha kho so pāyāso udake pakkhitto cicciṭāyatī ciccīṭāyatī sandhūpāyati sampadhūpāyati : seyyathāpi nāma phālo divasā santatto udake pakkhitto cicciṭāyatī ciccīṭāyatī sandhūpāyati sampadhūpāyati : evam eva so pāyāso udake pakkhitto cicciṭāyatī ciccīṭāyatī sandhūpāyati sampadhūpāyati. ||8||

Atha kho Kasibhāradvājo brāhmaṇo samviggo lomahaṭṭha-jāto yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad avoca :

“Abhikkantam, bho Gotama, abhikkantam, bho Gotama ! seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭi-chāṇṇam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya eakkhumanto rūpāni dakkhīntīti : Evam eva, bho Gotama, aneka pariyayena dhammo pakāsito. Esāham bhagavantam Gotamam saraṇam gacchāmi dhammañca bhikkhu-saṅghañca. Labheyyam aham bho Gotamassa santike pabbajjam labheyyam upasampadan ti.” ||9||

Alattha kho Kasibhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha upasampadam. Acirūpasampanno kho pan’ āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass’ eva yass’ atthāya kulaputtā sammad eva agārasmā anagūriyam pabbajanti, tad anuttaram brahmacariya-pariyosānam diṭṭh’ eva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

“Khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyāti,” abhiññā aññataro ca kho pan’ āyasmā Bhāradvājo arahataṁ ahositi. ||10||

KASIBHĀRADVĀJASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : ||1||

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṁ ti. Yad idam catunnam ariyasaccānam ācikkhatā desatā paññāpatā paṭṭhapatā vivaraṇā vibhajanā uttānākammaṁ.

Katamesam catunnam ?

- Dukkhassa ariyasaccassa ācikkhatā — pe —.
- Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.
- Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —
- Dukkhanirodhagāmīpaṭipadā ariyasaccassa ācikkhatā — pe —. ||2||

Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṁ : yad idam imesam catunnam ariyasaccānam ācikkhatā — pe —. ||3||

“Sevetha, bhikkhave, Sāriputta-Moggallāne, bhejatha, bhikkhave, Sāriputta-Moggallānepañḍitā bhikkhū anuggāhakā brahmacāriṇam : seyyathāpi bhikkhave, janettī evam Sāriputto : seyyathāpi jātassa āpādetā evam Moggallaṇo. Sāriputto, bhikkhave, sotāpatti-phale vineti ; Moggallaṇo uttamathhe vineti ; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhitum desetum paññāpetum vivaritum vibhajitum uttānākātun ti.

Idam avoca Bhagavā : idam vatvā Sugato uṭṭhāyāsanā vihāram pāvisi. ||4||

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi :

‘Āvuso bhikkhavo’ ti ‘āvuso’ ti kho. te bhikkhū āyasmato Sāriputtassa paccassosum : Āyasmā Sāriputto etad avoca :

“Tathāgatena, āvuso, arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṁ : yad idam catunnam ariyasaccānam ācikkhatā — pe —. ||5||

Katamesam̄ catunnam̄ ?

Dukkhassa ariyasaccassa ācikkhatā — pe —

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhagāminīpatipadassa ariyasaccassa ācikkhatā — pe —. ||6||

Katamā ca, āvuso, dukkham̄ ariyasaccam̄ ?

“ Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maranam̄ pi dukkham̄, soka-parideva-dukkha-domanass-upāyāsā dukkhā : yam p' iccham̄ na labhati tam̄ pi dukkham̄, sañkhittena pañc' upādānakkhandhā dukkhā.

Katamā ca āvuso jāti ?

Yā tesam̄ tesam̄ sattānam̄ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam̄ pātubhāvo āyatinānam̄ paṭilābho.—Ayam vuccat' āvuso jāti. ||1||

Katamā ca āvuso jarā ?

Yā tesam̄ tesam̄ sattānam̄ tamhi tamhi sattanikāye jarā, jīraṇatā, khaṇḍiccam̄, pālicecam̄ valittacatā āyuno samhāni indriyānam̄ paripāko.—Ayam vuccat' āvuso jarā. ||2||

Katamā ca āvuso marañam̄ ?

Yā tesam̄ tesam̄ sattānam̄ tamhā tamhā sattanikāye cuti cavanatā bhedo antaradhānam̄ maceu marañam̄ kālakiriya khandhānam̄ bhedo kalebarassa nikkhepo.—Idam vuccat' āvuso marañam̄. ||3||

Katamā ca āvuso soko ?

Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socanattam̄ antosoko antoparisoko.—Ayam vuccat' āvuso soko. ||4||

Katamā ca āvuso paridevo ?

Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevo paridevo ādevanā paridevanā ādevitattam̄ paridevitattam̄. Ayam vuccat' āvuso paridevo. ||5||

Katamā ca dukkham̄ ?

Yam̄ kho āvuso kāyikam̄ dukkham̄ kāyikam̄ kāyasamphassajam̄ dukkham̄ asūtam̄ vedayitam̄.—Idam vuccat' āvuso dukkham̄. ||6||

Katamā ca āvuso domanassam?

Yam kho āvuso cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam.—Idam vuccat' āvuso domanassam. ||7||

Katamā ca āvuso upāyāso?

Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattam upāyāsitattam. Ayam vuccat' āvuso upāyāso. ||8||

Katamā ca āvuso yam p' iccham na labhati tam pi dukkham?

Jātidhammānam āvuso sattānam evam icchā uppajjati: "aho vata mayam na jātidhammā assāma, na ca vata no jāti āgaccheyyāti: na kho pan' etam icchāya pattabbam."—Idam pi yam p' iccham na labhati, tam pi dukkham.

Jarādhammānam āvuso sattānam evam icchā uppajjati: "aho vata mayam na jarādhammā assāma, na ca vata no jarā āgaccheyyāti: na kho pan' etam icchāya pattabbam."—Idam pi yam p' iccham na labhati tam pi dukkham.

Byādhidhammānam āvuso sattānam evam icchā uppajjati: "aho ca vata mayam na byādhidhammā assāma, na ca vata no byādhi agaccheyyāti: na kho pan' etam icchāya pattabbam."—Idam pi yam p' iccham na labhati tam pi dukkham.

Maraṇadhammānam āvuso sattānam evam icchā uppajjati: "aho ca vata mayam na maraṇadhammā assāma, na ca vata no maraṇam āgaccheyyāti: na kho pan' etam icchāya pattabbam."—Idam pi yam p' iccham na labhati tam pi dukkham.

Soka-parideva-dukkhadomanass-upāyāsū dhammānam avuso sattānam evam icchā uppajjati: "aho vata mayam na soka-paridevadukkhadomanassupāyāsū dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsū āgaccheyum: na kho pan' etam icchāya pattabbam."—Idam pi yam p' iccham na labhati tam pi dukkham. ||9||

Katamā cāvuso saṅkhittena pañcupādānakkhandhā dukkhā?

Seyyathidam: Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandhā. — Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idam vuccat' āvuso dukkham̄ ariyasaccam. ||7||

Katamā ca āvuso dukkhasamudayam̄ ariyasaccam̄ ?

Yāyam̄ taṇhā ponobbhavikānandirāga-sahagatā tatra tatrā-bhinandinī : seyyathidam̄ :

Kāmataṇhā bhavataṇhā vibhavataṇhā.—**Idam vuccat' āvuso dukkhasamudayam̄ ariyasaccam. ||8||**

Katamā ca āvuso dukkhanirodham̄ ariyasaccam̄ ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissago mutti anālayo.—**Idam vuccat' āvuso dukkhanirodham̄ ariyasaccam. ||9||**

Katamā ca āvuso dukkhanirodhagāminī paṭipadā ariyasaccam̄ ?

Ayam̄ eva ariyo atṭhaṅgiko maggo : seyyathidam̄ : sammā-ditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājivo, sammā-vāyāmo, sammāsati, sammāsamādhi.

Katamā ca āvuso sammāditṭhi ?

Yam̄ kho āvuso dukkhe-ñāṇam̄, dukkhasamudaye-ñāṇam̄, dukkhanirodhe-ñāṇam̄, dukkhanirodha-gāminīpaṭipadāya-ñāṇam̄.—**Ayam vuccat' āvuso sammāditṭhi. ||1||**

Katamā ca āvuso sammāsaṅkappo ?

Nekkhammasaṅkappo abyāpādasaṅkappo avihimsasaṅkappo.—**Ayam vuccat' āvuso sammāsaṅkappo. ||2||**

Katamā ca āvuso sammāvācā ?

Musāvādā veramaṇī pisunāvācāya veramaṇī pharusāvācāya veramaṇī samphappalāpāya veramaṇī.—**Ayam vuccat' āvuso sammāvācā. ||3||**

Katamā ca āvuso sammākammanto ?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchā-cārā veramaṇī.—**Ayam vuccat' āvuso sammākammanto. ||4||**

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājīvam̄ pahāya, sammā-ājīvena jīvikam̄ kappeti.—**Ayam vuccat' āvuso sammā-ājīvo. ||5||**

Katamā ca āvuso sammāvāyāmo ?

Idh' āvuso bhikkhu anuppannānaṁ pāpakaṇānaṁ akusalānaṁ

dhammānaṁ anuppādāya chandaṁ janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati.

Uppannānam pāpakānaṁ akusalānam dhammānam pahānāya chandaṁ janeti — pe — padahati.

Anuppannānam kusalānam dhammānam uppādāya chandaṁ janeti — pe — padahati.

Uppannānam kusalānam dhammānam ṭhitiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati viriyam ārabhati cittam padahati.—Ayaṁ vuṭṭat' āvuso sammāvāyāmo. ||6||

Katamā ca āvuso sammāsati ?

Idh' āvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajano satimā vineyya loke abhijjhādomanassam.

Vedanā vedanānupassī viharati ātāpī — pe — abhijjhādomanassam.

Citte cittānupassi viharati ātāpī — pe — abhijjhādomanassam.

Dhamme dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Ayaṁ vuṭṭat' āvuso sammāsati. ||7||

Katamā ca āvuso sammāsamādhi ?

Idh' āvuso bhikkhu vivicca' eva kāmehi vivicca akusalehi, dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati.

Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena patisamvedeti yan tam ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānam upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānam atthagamā addukkham asukham upekkhāsatipārisuddhim catutthajjhānam upasampajja viharati.—Ayaṁ vuṭṭat' āvuso sammāsamādhi. ||8||

Idam vuṭṭat' āvuso dukkhanirodhagāminipatiपadā ariyāsaccam. ||10||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasi-yam Isipatane Migadāye anuttaraṁ dhammacakkam pavattitam appatiyattiyaṁ samanena vā brāhmaṇena vā devena va Mārena vā Brahmuṇā vā kenaci vā lokasmīm ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānakamman ti. ||1||

Idam avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitam abhinandun ti.

S A C C A V I B H A N G A.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum : Bhagavā etad avoca: ||1||

“ Bhūtapubbam, bhikkhave, rājā ahosi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatiyam kho pana bhikkhave rājadhānīyam Sikhī Bhagavā Araham Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammā-sambuddhassa Abhibhū Sambhavam nāma sāvakayugam ahosi aggam bhaddayugam. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Araham Sammā-sambuddho Abhibhum bhikkhum āmantesi : ||5||

“ Āyāma brahmaṇa yena aññataro brahmaloko : ten' upasāṅkamissāma yāva bhattassa kālo bhavissati.” ||6||

Evam bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Araham Sammā-sambuddho Abhibhū ca bhikkhu seyyathāpi nāma : balavā

puriso sammiñjitaṁ vā bāham pasāreyya pasaritaṁ vā bāham sammiñjeyya. ||8||

Evam evam Aruṇavatiyā rājadhāniyā antarahitā tasmiṁ brahma-loke pātura-hesum.

Atha kho, bhikkhave, Sikhi Bhagavā Arahaṁ Sammā-sambuddho Abhibhūm bhikkhuṁ āmantesi : “ Paṭibhātu brahmaṇa taṁ brahmaṇo ca brahma-parisā ca brahma-pāri-sajjānaṁ ca dhammī kathā ti.” ||9||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammā-sambuddhassa paṭissutvā brahmā-nañca brahma-parisañca brahma-pārisajje ca dhammiyā kathāya sandassei samādapesi samuttejesi sampaham̄sesi. ||10||

Tatra sudam bhikkhave brahmā ca brahma-parisā ca brahma-pārisajjā ca ujjhāyanti khyanti vipācenti.

Aechariyam vata bho abbhutaṁ vata bho kathañhi nāma satthari sammukhībhūte sāvako dhammam desessatīti. ||11||

Atha kho bhikkhave Sikhi Bhagavā Arahaṁ Sammā-sambuddho Abhibhūm bhikkhuṁ āmantesi :—

“ Ujjhāyanti kho te brahmaṇa brahmā ca brahma-parisā ca brahma-pārisajjā ca : acchariyam vata bho abbhutaṁ vata bho — kathañhi nāma satthari sammukhībhūte sāvako dhammam desessatīti.”

Tena hi tvam brahmaṇa bhiyyo so mattāya brahmañca brahma-parisañca brahma-pārisajje ca samvejehīti. ||12||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammā-sambuddhassa paṭissutvā dissamānena pi kāyena dhammam desesi adissamānena pi kāyena dhammam desesi : dissamānena hetṭhimena upadḍhakāyena, adissamānena uparimena upadḍhakāyena dhammam desesi : dissamānena pi uparimena upadḍhakāyena, adissamānena hetṭhimena upadḍhakāyena pi dhammam desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahma-parisā ea brahma-pārisajjā ca acchariyabbhuta-citta-jātā ahesum. Aechariyam vata bho abbhutaṁ vata bho samanassa mahiddhikatā mahā-nubhāvatāti. ||14||

Atha kho Abhibhū bhikkhū Sikhiṁ Bhagavantaṁ Arahaṁ Sammā-sambuddham etad avoca :

“Abhijānāmi khvāham bhante bhikkhusaṅghassa majhe evarūpam vācam bhasitā, pahomi khvāham āvuso brahma-loke ṭhito sahassilo-kadhaṭum sareṇa viññāpetun ti. Etassa brahma-ṇā kālo yam tvam brahmaṇa brahma-loke ṭhito sahassi-loka-dhaṭum sareṇa viññāpeyyāsīti. ||15||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahma-loke ṭhito imā gāthāyo abhāsi :

Ārabhatha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senam nālikeram va kuñjaro. ||1||

Yo imasmim dhammadvinaye appamatto vihassati
Pahāya jatisamsāram dukkhassantam karissatīti. ||2||

Atha kho bhikkhave Sikhi ca Bhagavā Arahām Sammā-sambuddho Abhibhū ca bhikkhu brahmaṇica brahma-parisañca brahma-pārisajje ca samvejetvā seyyathāpi nāma : balavā pu-riso sammiñjitat vā bāham pasāreyya pasaritam vā bāham sammiñjeyya : evam eva tasmim brahma-loke antarahitā Arū-navatiyā rājadhāniyā pātura-hesum. ||16||

Atha kho bhikkhave Sikhi Bhagavā Arahām Sammā-sambuddho bhikkhū āmantesi :—

“Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahma-loke ṭhitassa gāthāyo bhāsamānassā ti.” ||17||

“Assumha kho mayam bhante Abhibhussa bhikkhuno brahma-loke ṭhitassa gāthāyo bhāsamānassā ti.” ||18||

“Yathā kathaṁ pana tumhe bhikkhave assuttha Abhi-bhussa bhikkhuno brahma-loke ṭhitassa gāthāyo bhāsamānassā ti.” ||19||

“Evam kho mayam bhante assumhā Abhibhussa bhi-kkhuno brahma-loke ṭhitassa gāthāyo bhāsamānassa :

“Ārabhattha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senam nālikeram va kuñjaro. ||1||

“Yo imasmim dhammadvinaye appamatto vihassati
Pahāya jatisamsāram dukkhassantam karissatīti. ||2||

“‘Evam kho mayam bhante assumha Abhibhussa bhikkhuno brahma-loke thitassa gāthāyo bhāsamānassā ti.’” ||20||

“Sādhu, sādhu, bhikkhave, sādhu kho tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahma-loke thitassa gāthāyo bhāsamānassā ti.” ||21||

Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhāsitam abhinandun ti. ||22||

ARUṄAVATISUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānam nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

“Nāham bhikkhave sabbe saññeva bhikkhūnam chasu phassāyatanesu appamādena karaṇīyan ti vadāmi.”

“Na ca panāham bhikkhave sabbe saññeva bhikkhūnam chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi.”

“Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadathū parikkhiṇa bhava-samyojanā sammad-aññavimuttā : soham bhikkhūnam chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi.” ||1||

“Tam kissa hetu ? Katan tesu appamādena abhabbate pamajjitum. Ye ca kho te, bhikkhave, bhikkhu sekhā appattamānasā anuttaram yogakkhemam patthayamānā viharanti ; nesāham bhikkhave bhikkhūnam chasu phassāyatanesu appamādena karaṇīyan ti vadāmi.” ||2||

“Tam kissa hetu ? Santi bhikkhave cakkhuvīññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittam na pariyādāya tiṭṭhati cetaso apariyādānā āraddhaṃ hoti viriyam asallinam upaṭṭhitū sati apamuṭṭhā passaddho kāyo asāraddho samāhitam cittam ekaggam : imam khvāham, bhi-

kkhave, appamādassa phalaṁ samphassa-māno tesam bhi-kkhūnam chasu phassāyatanesu appamādena karaṇīyan ti vadāmi. ||3||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. ||4||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. ||5||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. ||6||

Santi bhikkhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittam na pariyādāya tiṭṭhati cetaso apariyādānā araddham hoti: viriyam asallinam upatṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitam cittam ekaggam: imam khvāham bhikkhave appamādaphalam samphassamāno tesam bhikkhūnam chasu phassāyatanesu appamādena karaṇīyan ti vadāmi. ||7||

Lābhā vo bhikkhave suladdham vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Ditṭhā mayā bhikkhave cha phassāyatanañikā nāma niraya.

Tatha: yam kiñci cakkhunā rūpam passati aniṭṭharūpañ ñeva passati neva iṭṭharūpam akantarūpañ ñeva passati no kantarūpam amanāparūpañ ñeva passati no manāparūpam.

Yam kiñci sotena saddam suṇāti — pe —.

Yam kiñci ghānena gandham ghāyati — pe —.

Yam kiñci jivhāya rasam sāyati — pe —.

Yam kiñci kāyena phoṭṭhabbam phusati — pe —.

Yam kiñci manasā dhammam vijānāti aniṭṭharūpam yeva vijānāti, no iṭṭharūpam akantarūpam yeva vijānāti, no kanta-rūpam amanāparūpam yeva vijānāti no manāparūpam. ||8||

Lābhā vo, bhikkhave, suladdham vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Ditṭhā mayā, bhikkhave, cha-phassāyatanañikā nāma saggā.

Tattha: yam kiñci cakkhunā rūpam passati iṭṭharūpam

yeva passati no aniṭṭharūpam : kantarūpam yeva passati no akantam rūpam : manāparūpam yeva passati no amanāparūpam.

— pe —.

Yam kiñci manasā dhammam vijānāti iṭṭharūpam yeva vijānāti, no aniṭṭharūpam : kantarūpam yeva vijānāti, no akantarūpam : manāparūpam yeva vijānāti, no amanāparūpam. ||9||

Lābhā vo bhikkhave, suladdham vo bhikkhave, khaṇo vo patiladdho brahmacariya vāsāyāti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāma, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammāramā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. ||10||

Tathāgato ca kho, bhikkhave, Arahaṃ Sammāsambuddho rūpānam samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānam — pe —.

Gandhānam — pe —.

Rasānam — pe —.

Phoṭṭhabbānam — pe —.

Dhammānam samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam viditvā : na dhammarāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharatīti. ||11||

Idam avoca Bhagavā. Idam vatvā ca Sugato : athāparam etad avoca satthā :—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā
Itthā kantā manāpā ca yāva tattha ti vuccanti. ||1||

Sadevakassa lokassa eto vo sukhasammata
Yattha ce te nirujjhanti tam̄ tesam̄ dukkham̄ samma-
tam̄. ||2||

Sukham̄ tam̄ ditthamariyehi sakkāyassa nirodhanam̄
Paceanikam̄ idam̄ hoti sabbalokena passatam̄. ||3||

Yam̄ pare sukhato āhu tad ariyā āhu dukkhato
Yam̄ pare dukkhato āhu tad ariyā sukhato vidū. ||4||

Passadhammam̄ duvijānam̄ sammulhettha aviddasu
Nivutānam̄ tamo hoti andhakāro apassatam̄. ||5||

Satañca vivatam̄ hoti aloko passatam iva
Santike na vijānanti maggadhammassa kovidā. ||6||

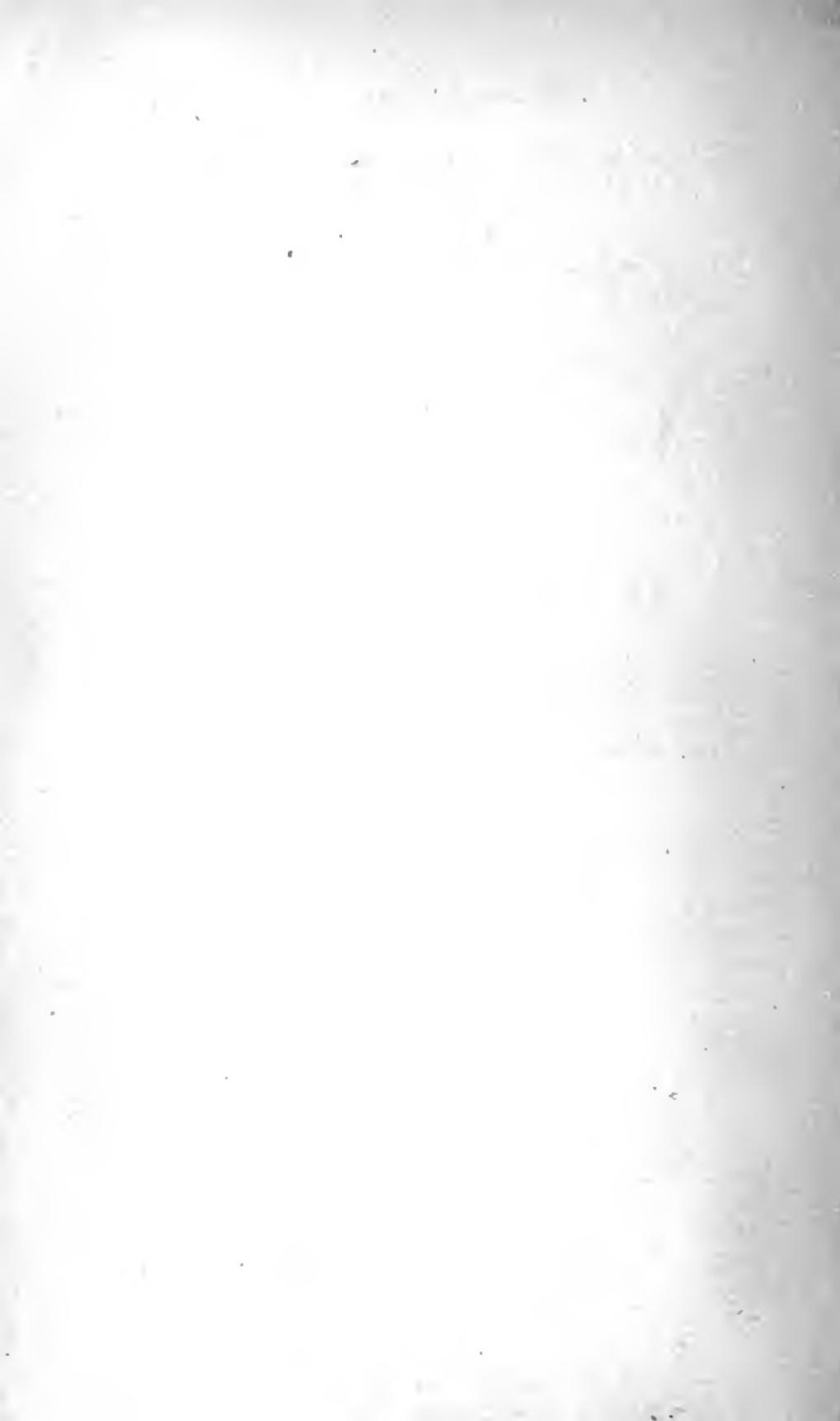
Bhavarāga-paretebhi bhavayogānusāribhi
Māradheyyanupannebhi nāyañ dhammosusambuddho. ||7||

Ko nu aññatram ariyebhi padi sambuddham arahati
Yam̄ padam̄ sammadaññāya parinibbanti anāsavā ti. ||8||

DEVADAHASUTTAM.

PARITTAM NITTHITAM.





A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

CHAP. I.

THE ORDINATION OF A PRIEST.

Pāṭhamam upajjhām gāhāpetabbo, upajjhām gāhāpetvā
pattacīvaraṁ ācikkhitabbam :

‘Ayan te patto?’ “Āma bhante.”

‘Ayam saṅghātī?’ “Āma bhante.”

‘Ayam uttarāsaṅgo?’ “Āma bhante.”

‘Ayam antaravāsako?’ “Āma bhante.”

‘Gaccha amumhi, okāse tiṭṭhāhi !’

Suṇātu me bhante saṅgho ! Nāgo āyasmato Tissassa upasampadāpekho. Yadi saṅghassa pattakallam, aham Nāgam anusāseyyam.

Suṇasi Nāga ! ayan te paccakālo bhūtakālo. Yam jātam, tam saṅghamajjhe puechante : santam atthīti vattabbam, asantam natthīti vattabbam.

Mā kho vitthāsi ! mā kho mañku ahosi !

Evam tam puechissan ti.

Santi te evarūpā ābādhā ?

‘Kuṭṭham?’ “Natthi bhante.”

‘Gando?’ “Natthi bhante.”

‘Kilāso?’ “Natthi bhante.”

‘Soso?’ “Natthi bhante.”

‘Apamāro?’ “Natthi bhante.”

‘Manusso’ si ?’ “Āma bhante.”
 ‘Puriso’ si ?’ “Āma bhante.”
 ‘Bhujisso’ si ?’ “Āma bhante.”
 ‘Anaṇo’ si ?’ “Āma bhante.”
 ‘Na’si rājabhaṭo ?’ “Āma bhante.”
 ‘Anuññāto’ si mātāpituhi ?’ “Āma bhante.”
 ‘Paripuṇṇa-vīsatī-vassō’ si ?’ “Āma bhante.”
 ‘Paripuṇṇan te patta-cīvaram ?’ “Āma bhante.”
 ‘Kinnāmo’ si ?’ “Aham bhante Nāgo nāma.”
 ‘Ko nāmo te upajjhāyo ?’ “Upajjhāyo me bhante āyasmā
Tissathero nāma.”

Suṇātu me bhante saṅgho ! *Nāgo* āyasmato *Tissassa*
upasampadāpekho. Anusīṭho so mayā.

Yadi saṅghassa pattakallam, *Nāgo* āgaccheyya.

Āgacchāhīti vattabbo :

Saṅgham bhante upasampadam yācāmi : Ullumpatu mām
bhante saṅgho, anukampam upādāya !

Dutiyam pi bhante saṅgham upasampadam yācāmi : Ullum-
patu mām bhante saṅgho, anukampam upādāyā !

Tatiyam pi bhante saṅgham upasampadam yācāmi : Ullum-
patu mām bhante saṅgho, anukampam upādāya !

Suṇātu me bhante saṅgho ! ayam *Nāgo* āyasmato *Tissassa*
upasampadāpekho. Yadi saṅghassa pattakallam aham *Nāgam*
antarāyike dhamme puccheyyām :

Suṇasi *Nāga* ! ayan te saccakālo bhūtakālo. Yam jātam
tam pucchāmi : Santam atthiti vattabbam, asantam natthiti
vattabbam.

Santi te evarūpā ābādhā :

‘Kuṭṭham ?’ “Natthi bhante.”
 ‘Gaṇḍo ?’ “Natthi bhante.”
 ‘Kilāso ?’ “Natthi bhante.”
 ‘Soso ?’ “Natthi bhante.”
 ‘Apamāro ?’ “Natthi bhante.”
 ‘Manusso’ si ?’ “Āma bhante.”
 ‘Puriso’ si ?’ “Āma bhante.”
 ‘Bhujisso’ si ?’ “Āma bhante.”
 ‘Anaṇo’ si ?’ “Āma bhante.”

‘Na’ si rājabhaṭo?’ “Āma bhante.”
 ‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”
 ‘Paripuṇṇa-vīsatī-vasso’ si?’ “Āma bhante.”
 ‘Paripuṇṇan te patta-civaram?’ “Āma bhante.”
 ‘Kinnāmo’ si?’ “Aham bhante Nāgo nāma.”
 ‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante āyasmā
Tissatthero nāma.”

Suṇātu me bhante saṅgho ! Ayam Nāgo āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dhammehi, pari-puṇṇ' assa patta-civaram Nāgo saṅgham upasampadan yācati āyasmatā *Tissena* upajjhāyena.

Yadi saṅghassa pattakallam saṅgho Nāgaṇ upasampadeyya āyasmatā *Tissena* upajjhāyena.

Esā Ānatti :

Suṇātu me bhante saṅgho ! Ayam Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa patta-civaram Nāgo saṅgham upasampadan yācati āyasmatā *Tissena* upajjhāyena. Saṅgho Nāgaṇ upasampādeti āyasmatā *Tissena* upajjhāyena. Yassāyasmato khamati Nāgassa upasampadā āyasmatā *Tissena* upajjhāyena, so tuṇh' assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etam attham vadāmi :

Suṇātu me bhante saṅgho ! ayam Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa patta-civaram Nāgo saṅgham upasampadan yācati āyasmatā *Tissena* upajjhāyena. Saṅgho Nāgaṇ upasampādeti āyasmatā *Tissena* upajjhāyena. Yassāyasmato khamati Nāgassa upasampadā āyasmatā *Tissena* upajjhāyena, so tuṇh' assa. Yassa na kkhamati, so bhāseyya.

Tatiyam pi etam attham vadāmi.

Suṇātu me bhante saṅgho ! ayam Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa patta-civaram Nāgo saṅgham upasampadan yācati āyasmatā *Tissena* upajjhāyena. Saṅgho Nāgaṇ upasampādeti āyasmatā *Tissena* upajjhāyena. Yassāyasmato khamati Nāgassa upasampadā āyasmatā *Tissena* upajjhāyena, so tuṇh' assa. Yassa na kkhamati so bhāseyya.

Upasampanno saighena Nāgo āyasmatā Tissena upajjhā-yena : khamati saighassa : tasmā tuñhi evam etam dhārā-yāmīti.—

Tāvadeva ehāyā metabbā ;
Utupamāṇam āeikkhitabbam ;
Divasabhāgo āeikkhitabbo ;
Saṅgīti āeikkhitabbā.—

Cattāro nissayā āeikkhitabbā
Cattāri ea akaraṇīyāni āeikkhitabbāni :

1) “*Piṇḍiyālopabhojanam nissāya pabbajjā* : tattha te yāvajīvam ussaho karaṇīyo. Atirekalābho : Saṅghabhattam, uddesabhattam, nimantanam, salākabhattam, pakkhikam, uposathikam, pāṭipadikam.” ““Āma bhante !””

2) “*Pamsukūlacivaram nissāya pabbajjā* : tattha te yāvajīvam ussaho karaṇīyo. Atirekalābho : khomam, kappāsi-kam, koseyyam, kambalam, sāṇam, bhaīgam.” ““Āma bhante.””

3) “*Rukkhamūlasenāsanam nissāya pabbajjā* : tattha te yāvajīvam ussaho karaṇīyo. Atirekalābho : vihāro adḍhayogo, pāśādo, hammiyam, gubā.” ““Āma bhante !””

4) “*Pūtimuttabhesajjam nissāya pabbajjā* : tattha te yāvajīvam ussaho karaṇīyo. Atirekalābho : Sappi, navanītam, telam, madhu, phāṇitam.” ““Āma bhante !””

1) “*Upasampannena bhikkhunā methuno dhammo na paṭiseritabbo antamaso tiracchānagatāya pi*. Yo bhikkhu methunam dhammam paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Puriso sisacchinno abhabbo tena sarirabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajīvam akaraṇīyam.” ““Āma bhante !””

2) “*Upasampannena bhikkhunā adinnam theyyasaṅkhātam na adātabbam antamaso tīṇasalākam upādāya*. Yo bhikkhu pādaṁ vā pādāraham vā atirekapādaṁ vā adinnam theyyasaṅkhātam ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Pañḍupalāso bandhanā pamutto abhabbo harittattāya evam eva bhikkhu pādaṁ vā pādāraham vā atirekapādaṁ vā

adinnam theyyasañkhātam ādiyitvā, assamaṇo hoti asakyaputtiyo. Tan te yāvajīvam akaraṇiyam.” ““Āma bhante !””

3) “*Upasampannena bhikkhunā sañcicca pāṇo jīvitā na voropetabbo antamaso kunthakipillikam upādāya : Yo bhikkhu sañcicca manussaviggaham jīvitā voropeti antamaso gabbhapātanaṁ upādāya assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaṇo hoti, asakyaputtiyo. Tan te yāvajīvam akaraṇiyam.” ““Āma bhante.””*

4) “*Upasampannena bhikkhunā uttari-manussa-dhammo na ullapitabbo antamaso suññāgāre abhirāmiti. Yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttari-manussa-dhammam ullapati jhānam vā vimokkham vā samādhim vā samāpattim vā maggam vā phalam vā assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : tālo matthakā chinno, abhabbo puna virulhayā evam eva bhikkhu pāpiccho icchāpakato asantam abhūtam uttari-manussa-dhammam ullapitvā, assamaṇo hoti asakyaputtiyo. Tan te yāvajīvam akaraṇiyam.” ““Āma bhante.””*

CHAP. II.

THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suññatū me bhante saṅgho. Yo so saṅghena ticivarena avippavāso sammato. Yadi saṅghassa pattakallam saṅgho tanū ticivarena avippavāsam samūhaneyya.

Esā nātti :

Suññatū me bhante saṅgho : Yo so saṅghena ticivarena avippavāso sammato, saṅgho tam ticivarena avippavāsaṁ samūhanati. Yassāyasmato khamati etassa ticivarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkhamati so bhāseyya. Samūlhato so saīghena ticivarena avippavāso. Khamati saīghassa tasmā tuṇhī evam̄ etam̄ dhārayāmīti.

CHAP. III.

THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Suṇātu me bhante saīgho ! Yā sā saīghena sīmā samannitā samānasamvāsā ek' uposathā : yadi saīghassa pakkallam̄ saīgho tam̄ sīmam̄ samūhaneyya.

Esā nattī :

Suṇātu me bhante saīgho ! yā sā saīghena sīmā samannitā samānasamvāsā ek' uposathā, saīgho tam̄ sīmam̄ samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkhamati, so bhāseyya. Samūhatā sā sīmā saīghena samānasamvāsā ek' uposathā. Khamati sanghassa tasmā tuṇhī evam̄ etam̄ dhārayāmīti.

‘Puratthimāya disāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Puratthimāya anudisāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Dakkhināya disāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Pacehimāya disāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Pacehimāya anudisāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Uttarāya disāya kin nimittam̄ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittam̄ !’

‘Uttarāya anudisāya kin nimittam?’ “Pāsāṇo bhante!”
‘Eso pāsāṇo nimittam!’

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kīttitā: yadi saṅghassa pattakallam saṅgho etehi nimittehi sīmāṃ sammanneyya samāna-samvāsaṃ ek' uposatham.

Esā natti:

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kīttitā saṅgho etehi nimittehi sīmāṃ sammannati samānasamvāsaṃ ek' uposatham. Yassāyasmato khamati etehi nimittehi sīmāya sammuti samāna-samvāsāya ek' uposathāya, so tuṇh' assa! Yassa na kkhamati so bhāseyya! Sammatā sā sīmā saṅghena etehi nimittehi samānasamvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmīti.

Suṇātu me bhante saṅgho! Yā sā saṅghena sammatā samānasamvāsa ek' uposathā: Yadi saṅghassa pattakallam saṅgho tam sīmāṃ ticivarena avippavāsaṃ sammanneyya ṭhapetvā gāmañca gāmūpacarañca.

Esā natti:

Suṇātu me bhante saṅgho! Yā sā saṅghena sīmā sammatā samānasamvāsā ek' uposathā saṅgho tam sīmāṃ ticivarena avippavāsaṃ sammannati ṭhapetvā gāmañca gāmūpacarañca. Yassāyasmato khamati etissa sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañca gāmūpacarañca, so tuṇh' assa! yassa na kkhamati so bhāseyya.

Sammatā sā sīmā saṅghena ticivarena avippavāsā ṭhapetvā gāmañca gāmūpacarañca. Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmīti.

CHAP. IV.

THE BESTOWMENT OF THE KATHINA ROBE.

Suṇātu me bhante saṅgho! Idam saṅghassa kāthina-dussaṃ uppānam. Yadi saṅghassa pattakallam, saṅgho imam kāthina-dussaṃ itthannāmassa bhikkhuno dadeyya kāthinaṃ attharitum.

Esā ñatti.

Sunātu me bhante saṅgho ! Idam saṅghassa kaṭhinadussaṁ uppannaṁ. Saṅgho imam kaṭhinadussaṁ itthannāmassa bhikkhuno deti kaṭhinam attharitum. Yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitum so tuṇh' assa. Yassa na kkhamati so bhāseyya. Dinnam idam saṅghena kaṭhinadussaṁ itthannāmassa bhikkhuno kaṭhinam attharitum. Khamati saṅghassa, tasmā tunhī, evam etam dhārayāmīti.

Kaṭhinadāyakassa vattham atthi sace so tam ajānanto pucchatī : “ Bhante katham kaṭhinam dātabban ti ? ”

Tassa evam ācikkhitabbam : “ “ Tiṇṇam cīvaraṇam aññatarā-pahonakam suriyuggamana-samaye vattham kaṭhinacīvaraṇī demā ti dātum vattatī :

“ “ Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinam attharitu kāmo hoti, porāṇikā saṅghāṭi pacceuddharitabbā : navā saṅghāṭi adhiṭṭhātabbā, “ imāya sanghāṭiyā kaṭhinam attharāmīti,” vācā bhinditabbā. Tena kaṭhinatthārakena bhikkhunā saṅgham upasaṅkamitvā ekaṁsaṁ uttarāsaṅgam karitvā añjaliṇ paggahetvā evam assa vacanīyo :

“ Atthataṁ, bhante, saṅghassa kaṭhinam dhammiko kaṭhinatthāro, anumodatha ! ”

“ “ Atthataṁ āvuso saṅghassa kaṭhinam dhammiko kaṭhinatthāro anumodāma ti ! ” ”

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallam saṅgho kaṭhinam uddhareyya.

Esā ñatti :

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallam saṅgho kaṭhinam uddharati. Yassāyasmato khamati kaṭhinaṁ ubbhāro so tuṇh' assa ! yassa na kkhamati, so bhāseyya.—

Ubbhataṁ saṅghena kaṭhinam ! Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmīti.

CHAP. V.

THE ELECTION OF A PRIEST.

Aham bhante itthannāmam thera-sammutim icchāmi ! soham, bhante, saṅgham itthannāmam therasammutim yācāmi ! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhunā paṭibalena saṅgho nāpetabbo :

Suṇātu me bhante saṅgho ! ayam itthannāmo bhikkhu saṅgham itthannāmam therasammutim yācati. Yadi saṅghassa pattakallam saṅgho itthannāmassa bhikkhuno itthannāmam therasammutim dadeyya.

Esā ñatti :

Suṇātu me bhante saṅgho ! Ayaṁ itthannāmo bhikkhu saṅgham itthannāmam therasammutim yācati, saṅgho itthannāmassa bhikkhuno itthannāmam therasammutim deti. Yassā-yasmato khamati itthannāmassa bhikkhuno itthannāmam therasammuti�ā dānam, so tuṇh' assa. Yassa na kkhamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmam therasammuti : khamati saṅghassa tasmā tuṇhi evam etam dhārayāmīti.

CHAP. VI.

THE GIVING OF A NAME TO A PRIEST.

Aham bhante itthannāmam nāmasammutim icchāmi, soham bhante saṅgham itthannāmam nāmasammutim yācāmīti. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhunā paṭibalena saṅgho nāpetabbo :

Suṇātu me bhante saṅgho ! Ayaṁ itthannāmo bhikkhu saṅgham itthannāmam nāmasammutim yācati. Yadi saṅghassa pattakallam saṅgho itthannāmassa bhikkhuno itthannāmam nāmasammutim dadeyya.

Esā ñatti :

Suṇātu me bhante saṅgho ! Ayaṁ itthannamo bhikkhu saṅghaṇī itthannāmāṇī nāmasammutīṇī yācāti : saṅgho itthannāmassa bhikkhuno itthannāmāṇī nāmasammutīṇī deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmāṇī nāma sammutiyā dānāṇī so tuṇh' assa ! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmāṇī nāmasammutī : Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmīti.—

Evaṁ kammavācāṇī katvā byattena bhikkhunā paṭibalena dātabbo ti.

CHAP. VII.

THE DEDICATION OF A VIHĀRA.

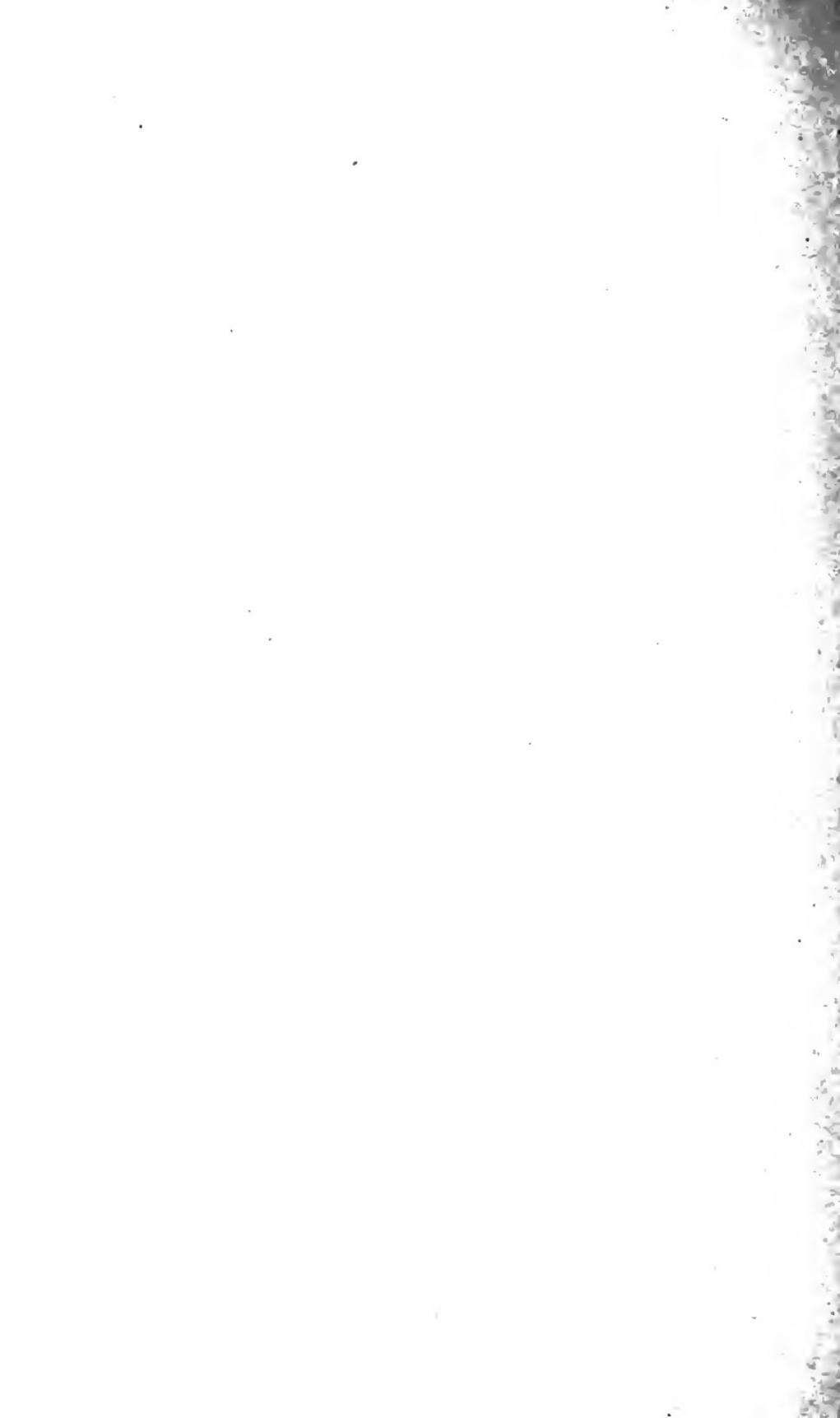
Suṇātu me bhante saṅgho ; Yadi saṅghassa pattakallāṇī saṅgho itthannāmāṇī vihāraṇī kappiyabhūmīṇī sammanneyya.

Esā natti :

Suṇātu me bhante saṅgho ! Saṅgho itthannāmāṇī vihāraṇī kappiyabhūmīṇī sammannati. Yassāyasmato khamati itthannāmassa vihārassa kappiya bhūmiyā sammuti so tuṇh' assa : Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmīti.

HANDBOOK OF PĀLI.

III. GLOSSARY.



GLOSSARY.

A.

A, and before vowels AN, a negative particle ; used only in composition.
ĀMSO, a part, a period of time.
ĀMSO, ĀMSAṂ, shoulder.
a-katt̄ho (adj.), not ploughed.
a-kapo, rice freed from the red coating which underlies the husks.
a-kanto (adj.), unpleasant, disagreeable.
a-kāliko (adj.), without delay (epithet of the dhamma), immediate.
a-kuppo (adj.), firm, immovable.
a-kusalo (adj.), bad, evil, sinful.
a-kuddho (adj.), not violent.
akkha-dhutto, gambler.
akkhātā (m.), one who tells.
a-kkhāti, to tell.
AKKHO, a die.
AGGAM, point, top, extremity.
AGGI (m.), fire.
AGO (adj.), first, foremost.
ĀNGAM, limb ; share, quality, attribute.
acceti, to pass beyond, to overcome ; p. p. p. *atīto*, past.
AJJA (adv.), now, to-day.
ajjatagge, henceforward.
AJJHATTĀṂ, individual thought.

ajjhattāṁ (adv.), relating to the individual.
ajjhattiko (adj.), internal, belonging to the individual.
AJJHĀYAKO, a preceptor.
ĀÑJALI (m.), the hollow of the joined hands.
aññataro, one, a certain.
ĀÑÑĀ (f.) knowledge.
aññatra (adv.), otherwise, with the exception of.
ĀÑÑO, other.
ATTO, a case, a cause.
ATTHA (num.), eight.
atthāngiko (adj.), eightfold.
atthamo, eighth.
ATTHI (n.), bone ; caus. *atthiyati*, to treat as a bone.
ATTHIMIÑJĀ (f.), marrow.
ATTHO, reason.
ADDHAYOGO (t. t.), large hall.
añuko (adj.), very small.
ĀNNAVO, the sea, the ocean.
ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc.*
ati-go (adj.), escaping from. [gant.
ati-maññati, to despise, to be arrogant.
ati-māṇī (adj.), proud.
ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).	<i>an-ābhirati</i> , dissatisfaction.
ATTHA (adv.), here. [ance.	<i>an-arahā</i> , not being a saint.
ATTHAMĀ (Skr. <i>asta</i>), disappear-	<i>an-ariyo</i> , ignoble.
<i>attha-gamo, atthañ</i> , disappearance,	<i>anavajjatā</i> (f.), blamelessness.
annihilation.	<i>anavajjo</i> (adj.), blameless.
<i>a-ttharati</i> , to spread out.	<i>an-avayho</i> (adj.), not to be given in marriage.
<i>atthāya</i> (adv.), for the good of.	<i>an-avaseso</i> , without remainder.
ATTHI, to be (for conjugation, see Grammar).	<i>an-avilo</i> , clear from.
ATTHO, reason, desire; property.	<i>anākulo</i> , untroubled.
ATHA, ATHO (adv.), and; but.	<i>anāgato</i> , future, coming. [less.
<i>a-thuso</i> (adj.), free from husk.	<i>anālayo</i> , free from desire, passion-
<i>a-dinnādānañ</i> , taking what is not given.	A-NICCO (adj.) (t. t.), perishable, not lasting.
ADDHĀNAMĀ, a road; a long time.	<i>aniṭṭho</i> (adj.), unpleasant.
ADHAMO (adj.), lowest.	ANU (adv. and prep.), after, later; along, again, in consequence.
ADHI (adv. and prep.), above, over; frequently in composition before vowels <i>ajjh</i> .	<i>anu-kathāyati</i> , to recite.
<i>adhi-titthati</i> , to devote oneself.	<i>anu-kampako</i> , compassionate.
<i>adhi-tīthānamā</i> , resting-place.	<i>anu-kampī</i> , compassionate.
ADHI-PATI (m.), lord, chief.	<i>anu-jānāti</i> , to permit; p. p. <i>anuñ-</i> <i>nāto</i> .
<i>adhi-bhāsatī</i> , to address; aor. <i>ajjha-</i> <i>bhāsi</i> .	<i>an-uṭṭhānamā</i> , want of energy.
<i>adhi-vahanamā</i> , carrying.	<i>anu-ṭṭhitati</i> , to make to follow.
<i>adhi-vāsanamā</i> , the assent. [accept.	<i>an-uttaro</i> (adj.), than which none is higher, the highest.
<i>adhi-vāsetī</i> (caus.), to consent, to	<i>anudisā</i> (f.), an intermediate point of the compass.
<i>a-naño</i> , free from debt.	<i>an-up-pagacchatī</i> , not to embrace.
<i>an-attā</i> (m.), not a self.	<i>anu-para-yāti</i> , to walk round and round.
<i>an-atto</i> (adj.), without individuality, unreal.	<i>anu-passī</i> (adj.), looking at, contemplating.
<i>an-attha-sāṁhito</i> , profitless.	<i>anu-pubbaso</i> (adv.), in regular order.
<i>an-anu-giddho</i> , without greediness.	<i>anuppanno</i> , not arisen.
<i>an-anu-ssuto</i> (adj.), unheard of.	<i>an-uppādo</i> , not arising.
<i>an-anto</i> , without end, innumerable.	<i>anu-yāti</i> , to follow.
ANA-BHĀVO, non-existence; <i>ana-</i> <i>bhāvamā gacchati</i> , to come to nothing, to perish.	<i>anu-yogo</i> , being addicted to.
	<i>anu-rakkhatī</i> , to protect.

ANU-SAYO (t. t.), repentance.	API, PI (part.), also, even.
<i>anusārī</i> (adj.), following.	<i>a-pisuno</i> (adj.), not calumnious.
<i>anu-sāsati</i> , to teach.	<i>ap-eti</i> , to go away.
<i>anu-sarati</i> , to call in mind.	<i>appa-kicco</i> , having few cares.
<i>anu-sāveti</i> (caus.), to cause to be heard, to proclaim.	<i>a-ppagabbho</i> , not arrogant.
<i>an-ejo</i> (adj.), free from desire.	<i>a-ppaṭi-sandiko</i> , that cannot be united.
<i>an-ottapi</i> (adj.), fearless of sinning.	<i>appa-nigghoso</i> , free from noise.
ANTĀM , the intestines, bowels.	<i>a-ppa-matto</i> , vigilant, careful.
ANTAGUÑĀM , mesentery.	<i>a-ppamāṇo</i> (adj.), infinite.
<i>antamasa</i> , even.	<i>a-ppa-mādo</i> , vigilance, zeal.
ANTARA (adv. and prep.), within, between, among.	<i>appa-saddo</i> , free from noise.
<i>antara-dhānam</i> , disappearance.	<i>a-ppa-sanno</i> , dissatisfied.
<i>antara-dhāyati</i> , to vanish, to hide ; p. p. <i>antarahito</i> , vanished.	<i>a-ppiyo</i> , not dear, hateful.
<i>antarāyiko</i> , causing an obstacle.	APPO (adj.), small, weak ; frequently in composition.
ANTARA-VĀSAKO (t. t.), under-garment worn by a Buddhist priest.	<i>abbh-ug-gacchatī</i> , to rench. [sire.
ANTALIKKHAM , sky, air.	A-BY-ĀPĀDO (t. t.), absence of de-
ANTIMO , last, final.	<i>a-bhabbatā</i> (f.), non-liability.
ANTO (adv. and prep.), within, in, inside ; see also <i>antara</i> .	<i>a-bhabbo</i> (adj.), incapable.
ANTO (also neuter), end, limit.	<i>a-bhayam</i> , safety from danger.
ANDHO (adj.), blind.	ABHI (adv. and prep.), exceeding ; in, into.
<i>andha-kāro</i> , darkness.	<i>abhi-kkanto</i> , handsome, beautiful.
ANNĀM , food.	<i>abhi-kkanto</i> (p. p. p.), <i>abhikkamati</i> , advanced.
APAMĀRO , epilepsy.	<i>abhi-kkamati</i> , to step forward.
<i>a-pamuṭṭho</i> (adj.), not left behind.	<i>abhi-kkamo</i> , advancing.
<i>a-parājito</i> , unconquered.	<i>abhi-gito</i> , (p. p. p.), recited.
<i>a-parimāṇo</i> (adj.), immense, undefined.	<i>abhijānāti</i> , to know ; ger. <i>abhiññā</i> .
<i>a-pariyādānam</i> , not taking up, not laying hold of.	ABHIJJHĀ (f.), covetousness.
APARO (adj.), other, subsequent ; western.	<i>abhi-tiṭṭhati</i> , to surpass.
<i>a-pādako</i> , having no feet.	ABHITTHĀNĀM (t. t.), crime, deadly sin.
APĀYO [going away], hell.	ABHIṄHAM (adv.), repeatedly.
	<i>abhiṅhaso</i> (adv.), repeatedly. [with.
	<i>abhi-nandati</i> , to rejoice, to be pleased
	ABHI-NIBBATTI (f.) (t. t.), re-birth in another existence.

- abhi-niveso*, adhering to.
abhi-pāleti, to guard, to keep.
abhi-ppa-modayaṁ, rejoicing.
abhi-ramati, to delight.
abhi-rudo, cooing, singing.
abhi-rūhati, to mount.
abhi-rassati, to cause to rain.
abhi-vadeti, caus. of *abhivaduti*, to salute.
abhi-sameti, to penetrate.
a-bhojaneyyo, not to be eaten.
a-mato (adj.), immortal.
a-manāpo (adj.), unpleasing, unpleasant.
a-manoramo (adj.), unpleasant.
a-mitto, enemy.
ARAÑÑĀM, forest.
ARAHĀ ARAHĀM (m.), a venerable person.
ARAHO (adj.), worth.
ARIYO (adj.), honourable, venerable, noble.
ARIYA-SACCAMĀ (t. t.), sublime truth.
ALĀM (adv.), sufficient.
ALASO (adj.), idle.
ALOKO, intuition.
alliyati, to be attached, to adhere.
alliko (adj.), being addicted, adhering.
AVA and **O** (prep. and adv.), away, off; down.
ava-jānāti, to despise.
ava-ruddho (adj.), obstructed.
a-viddasu, ignorant.
a-vippavāso, not parting.
a-vi-rūḍho (adj.), not grown.
a-vivayho (adj.), not marriageable.
avihimsā (f.), mercy, humanity.
- avccca*, gerund. of *ava* + √ *i*, to penetrate.
a-veram, friendliness.
a-santo (adj.), not good, wicked.
a-sammoho (adj.), without infatuation.
a-sallino, not cowering, resolute.
ASĪTI (num.), eighty.
ASU (pron.), this, that (see Grammar); *amumhi* (loc.), here.
a-suci (adj.), unclean.
a-subho (adj.), bad.
ASURO, an asura.
a-seso (adj.), without rest; all, every.
a-soko, free from sorrow.
ASNATI, to eat. [ness.
assādo, tasting; enjoyment, happiness.
a-ssasati, to inhale air.
ASSO, horse.
AHĀM (pron.), I (see Grammar).
AHI (m.), a snake.
AHO (interjection).
- Ā.**
- Ā** (prep.), until, as far as.
ā-kankhati, to desire.
ā-kappo, ornament, disguise.
ā-gacchati, to come.
ā-cikkhati, to tell, to announce, to investigate.
ājañño (adj.), of noble birth. [hood.
ā-jīvo, livelihood, means of living.
ĀTAPO, sunshine.
ĀTĀPĪ (adj.), ardent, zealous.
ā-dāti, to take; pass. *ādiyati*.
ĀDICCO, the sun.
ĀDĪNAVO, distress, suffering; evil result.
ānantariko (adj.), uninterrupted.

ĀNĀPĀNĀM (t. t.), inhaled and exhaled breath.
 ĀNISĀMSO, advantage, profit.
 ānubhavavā (adj.), possessing power.
 ānu-bhāvo, power, dignity.
 ā-neti, to bring home.
 āpādetā (m.), inflieter, causer.
 ābādhiko (adj.), affected with illness.
 ĀBĀDHIO, illness.
 ā-bhujati, to bend, to turn.
 ĀMA (interj.), yes, truly.
 ā-manteti, to address. [sphere.
 ĀYATANAṂ (t. t.), organs of sense;
 ā-yatiko, future.
 ĀYASMĀ, old, venerable.
 ĀYĀSO, despair.
 ĀYU (n.), life.
 ā-yuto (adj.), endowed with.
 ā-raddho (p. p. p. to āradhati), accomplished.
 ā-rabhati, to begin, to attempt, to exert oneself; ger. ārabbha ; p. p. p. āraddho.
 ĀRĀMO, pleasure, pleasure-garden.
 ā-ruhati, to ascend.
 ā-varaṇam, covering.
 āvaso, abode.
 āvahati, to convey.
 ĀVI (adv.), manifestly, in full view (see Grammar).
 ā-visati, to enter, to approach.
 ĀVUSO (voc. to āyasmā), friend !
 āsananā, a seat.
 Ā-SAVO (t. t.), literally influence ; human passion ; khīpāsavō, one in whom human passion is extinct.
 ĀSEVĪ (adj.), addicted to.
 ĀHA, to speak (see Grammar).
 āhanati, to strike.

ĀHĀRO, food.
 ā-huti (f.), offering.
 āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

I.

ĪNGHIA (interj.), come ! pray !
 ICCHATI, to wish.
 ICCHĀ, wish, desire, lust.
 IÑJĀTI, to move, to be shaken.
 INĀM, debt. [sant.
 ITŪTHO (adj.), desired, good, pleasant.
 ITI, TI (conj.), thus.
 ITTHATTĀṂ, present condition.
 itthan-nāmo, having such and such a name, thus named.
 ITTHI (f.), woman (for declension, see Grammar).
 IDDHİ (f.) (t. t.), supernatural power.
 iddhiko (adj.), possessed of iddhī (supernatural power).
 iddhimā, possessed of supernatural power.
 IDHA (adv.), here, hither. [gate. indakhilo, pillar in front of a city
 INDO, king, chief.
 INDRIYO (t. t.), faculty.
 ISI, a priest ; mahesi (idem).
 issariyaṁ, dominion.
 ISSARO, master, chief.
 ISSĀ, jealousy, envy.

I.

ISĀ, pole of a plough.

U.

uk-kujjeti, to set up again.
 ug-gacchati, to rise.

<i>ug-gaṇhāti</i> , to rise, to lift up, to learn.	<i>upa-jīvati</i> , to subsist by.
<i>ug-gamanam</i> , rise.	<i>upajjhāpeti</i> , to command.
UGGO, violent.	UPAJJHO, preceptor.
UCCĀ (indecl.), as first part of compounds high ; <i>uccāsayanam</i> , high seat.	<i>upa-tthanam</i> , attendance.
UC-CĀRO, excrement.	<i>upa-tthito</i> (p. p. p.), ready, present.
UJU (adj.), straight.	<i>upadho</i> , half, partial.
<i>uj-jhāyati</i> , to be irritated, annoyed.	<i>upa-dissati</i> , to be seen, discovered.
<i>u-tthahati</i> , to rise, to stand up, to exert oneself ; p. p. p. <i>vutthito</i> .	UPADHI (t. t.), a substratum of being.
UNNA-NĀBHI (m.), spider.	<i>upanāmeti</i> (caus.), to offer.
UNHĀM, heat.	UPA-NĀHĪ (adj.), bearing hatred.
UNHO (adj.), hot.	<i>upa-ni-pajjati</i> , to lie down.
ULĀRO (adj.), mighty, great.	<i>upanissāya</i> , near, close to.
UTU (m. f. n.), season. [most.	<i>upa-nisso</i> , residing in.
UTTAMO (superl.), highest, ut-	<i>upa-pajjati</i> , to come to, to attain.
UTTARĀ-SĀNGO, the upper yellow garment of a Buddhist priest.	<i>upamo</i> , highest.
UTTARO (adj.), higher ; northern.	<i>uparimo</i> (adj.), uppermost.
UTTĀNO, supine ; open, evident, clear, easy ; adv. <i>uttāni</i> and <i>uttānā</i> , clearly.	<i>upa-vadati</i> , to blame.
<i>ut-trasati</i> , to tremble.	<i>upa-saṅ-kamati</i> , to go to, to approach.
UD (prep., only used in composition), above, away ; outside, out.	<i>upa-samo</i> , quietude, calm.
UDAKĀM, water.	UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.
UDARAĀM, belly.	<i>upasampadāpekho</i> , wishing for ordination.
<i>udariyanam</i> , stomach.	UPĀDĀNĀM (t. t.), clinging to existence, attachment ; <i>okhandhā</i> , element of being.
UDĀNAĀM, solemn utterance.	<i>upā-diyati</i> , to take hold ; <i>anukampam upādāya</i> , taking pity.
<i>udāneti</i> (caus.), to breathe forth.	<i>upāyāso</i> , despair.
<i>ud-eti</i> , to come up.	UPĀYO, means of success.
UDDHĀM, upwards.	UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.
<i>ud-dharati</i> , to draw out ; to lift up.	UPEKHĀ (f.), indifference, equanimity.
UPA (adv. and prep.), near to ; below, less.	<i>upekkhako</i> , resigned, patient.
<i>upa-cāro</i> , approach ; <i>gamūpacāro</i> , the approach to a village.	<i>up-eti</i> , to go, to approach ; <i>pāṇupeto</i> , living, possessed of breath.

UPOSATHIKAMĀ (t. t.), food offered on full-moon days.

UPOSATHO (t. t.), the Buddhist Sabath-day.

up-pajjati, to arise.

uppanno, p. p. p. to *uppajati*.

UBBHĀRO = **UDDHĀRO** (t. t.), rooting up.

ul-lapati, to lay claim to, to assert.

ul-lumpati, to lift up.

ul-loketi, to look up.

us-sāho, exertion.

E.

ekaggo (adj.), calm, tranquil.

eka-cco (adj.), one, a certain.

eka-m-antañ (adv.), on one side.

EKO (num.), one; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, perhaps ‘predominance’.

etarahi (adv.), now.

etādiso, such like.

ETI, to go, to enter (with acc.).

EVA and **EVAṂ** (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

ehi-passiko (adj.), inviting (epithet of the dhamma).

O.

o-kāso, room, place.

o-kkanti (f.), descent.

OGHO, flood, torrent.

opanayiko, leading to perfection (epithet of the dhamma).

otthāvo (adj.), steady.

ODĀTO, white, pure.

opāko, without result.

o-pilāpeti, to let float.

o-bhāsatī, to shine.

o-bhāso, light.

o-hito (p. p. p.), put down, deposited.

K.

KAṂSO, metal, bronze.

KAṄKHATI, to doubt.

KACCHURO, scab.

KATHINAMĀ (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.

KATHINO (adj.), hard, solid.

KAṄDU (f.), itch.

KAṄNO, ear.

KAṄHO (adj.), black, sinful.

katapuññatā, meritoriousness.

KATAMO (pron.), what? which?

KATHAMĀ (adv.), how.

KATHĀ (f.), discourse.

kad-ariyo, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAMĀ, cotton.

KAPPIYO (adj.), fit, right, proper; *kappiyabhūmi*, a suitable site.

KAPPETI (cans.), to enter upon, to arrange.

KAPPO, time; rule; ordinance; all, the whole; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAMĀ, woollen garment.

KAMMAMĀ, doing, action.

kammantā (f.), calling.

kammanto, conduct; occupation, work.

kamma-vipāko, result of actions.

kamyatā (f.), desire.

KARAṄAMĀ, making.

KARĪSAMĀ, excrement.

- KARUṄĀ (f.), compassion.
- KAROTI, to make (see Grammar);
manasikaroti, to pay attention;
kālāñkaroti, to die; *añjalim
karoti*, to salute respectfully.
- KALEBARAṄ, a corpse.
- KASATI, to plough.
kasī, ploughing.
kassako, a ploughman.
- KĀMO, wish, desire; lust, passion.
- KĀYO, body.
kāyiko (adj.), bodily, physical.
- KĀRĪ (adj.), doing, acting.
- KĀRO, making, constituent part.
kālakiriyā (f.), death.
- KĀLO, time; *kalena*, in due time;
bhattakālo, meal-time.
- kālam maññati*, he deems it right.
- KĀSO, a cough.
- KIM (adv.), why, pray? what.
kiñsu, what.
- kiñci(d)*, anything, whatsoever.
- KIṄCIKKHAṄ, a trifle.
- KITTAYATI, *kitteti*, to proclaim.
- KITTI (f.), fame.
- KIPILLIKO, an ant. [tion.
- KILAMATHO, fatigue, mortification.
- KILĀSO, scab, dry leprosy.
- KĪRAM, meat.
- KĪVA (adv.), how?
- KUKUCCĀṄ, misconduct.
- KUKUTTHAKO, *Phasianus gul-*
lus, a bird.
- KUCCHI (f.), belly.
- KUÑJARO, elephant.
- KUTTHAṄ, leprosy.
- KUNTHO, an ant.
- KUMĀRO, boy.
- kumāri* (f.), a girl.
- KULĀṄ, flock, herd; family.
kulaputto, son of noble family;
 high caste.
- KULĪRAKO, a crab.
- KUSALO (adj.) (t. t.), skilful.
- KŪLĀṄ, rag. [complished.
- KEVALI (m.) (t.t.), one who is ac-
- KEVALO (adj.), whole, entire.
- KESO, hair.
- KO (inter. pron.), who? which?
 what? (see Grammar).
- koci*, whosoever.
- KOÑCĀ, heron.
- KODHO, anger.
kovido, knowing, acquainted with.
- KOPĀNAṄ, pudenda.
- KOSEYYAṄ, silken stuff.
- KH.
- KHAṄO, moment (brief measure
 of time).
- khayḍiccam*, state of being broken.
- KHATTIYO, warrior.
- KHANTI (f.), patience.
- KHANDO, the shoulders; t. t. ele-
 ment of being.
- KHAMATI, to endure; to forgive;
 to be approved.
- KHAYO, extinction, vanishing.
- KHARO, solid; harsh.
- KHASĀ (f.), scab.
- KHIPATI, to throw.
- KHĪYATI, to decrease, to waste
 away; to murmur; p. p. *khīno*.
- KHĪLO, a pin, a stake.
- KHUDDO (adj.), mean.
- KHURRO, hoof of a horse or ox.
- KHELO, saliva, phlegm.
- KHETTAṄ, land, district.

KHEMĀM, safety, well-being ;
yogakkhemām, nibbāna.
KHEMO, fem. **KHEMI** (adj.),
 secure.
KHO (interj.), indeed.
KHOMĀM, linen.

G.

GACCHATI, to go (see Grammar).
GANĀO, multitude.
GANĀDO, goitre.
GANHĀTI, to take, to seize; p. p. p.
gahito.
GANTHETI, to tie, to bind.
GANDO, smell, odour.
GABBHARO, a cleft.
GABBHO, womb, belly.
GAMBHĪRO (adj.), deep.
gammo, accessible.
GARAHĀ (f.), blame.
GARU (m.), parent, teacher.
garu-karo, respect.
GAHATTHO, a householder.
GĀTHĀ, stanza.
gāmini (adj.), leading.
GĀMO, village.
gārayho (adj.), blameable; contemptible.
GĀRAVO, reverence.
gāvi, cow.
GIMHO, heat.
GIMHĀNĀM, hot season.
GIRĀ, voice, speech.
GIRI, mountain.
GILATI, to devour.
GILĀNO (adj.), sick, ill.
GITĀM, singing, a song.
GUTTI (f.), guarding.
GUMBO, a bush, a thicket.

GUHĀ (f.), rock-cave.
GEDHO, greediness.
GO (m. f.), ox, cow (see Grammar).
GOTTAMĀ, family, lineage.
GOPATI, to protect, to guard ;
 p. p. p. *gutto*, cp. *kāyagutto*.

GH.

GHARAMĀ, house.
gharamesi, leading the life of a householder.
GHĀRO, house.
GHĀNĀM, nose.
GHĀYATI, to smell.

C.

CA (conj.), and, also.
CAKKHU (n.), eye, insight.
cakkhumā (adj.), having eyes, having insight.
CANĀDO (adj.), wrathful, passionate.
catuttho, fourth ; *catuttham*, for the fourth time.
catud-disam, the four cardinal points.
catup-pado, having four feet.
CATTĀRO (num.), four ; *cataso* (f.), *cattāri* (n.).
CARANĀM, good conduct.
CARATI, to go.
CAVATI, to disappear ; p. p. p. *cuto*.
CAVANĀM, disappearance, death.
CĀGO, liberality, self-sacrifice ; abandoning.
CICCITĀYATI, to splash.
CITTAMĀ, mind.
cittako (adj.), mindful.
CINTETI, to think.

CĪVARĀM, robe.	JIVHĀ (f.), tongue.	
CUTI, disappearing, death.	JĪRANĀM, growing old ; decay.	
cetasiko (adj.), mental.	JĪRATI, to grow old.	
CETO, mind.	JĪVIKĀ (f.), livelihood, life.	
ceto-vimutti, emancipation of mind.	JĪVITĀM, life.	
CORO, a thief.	JĪVĪ (adj.), living.	
CH.		
CHA (aum.), six.	JUTI (f.), splendour ; <i>jutimā</i> , possessed with splendour.	
CHATTHO, sixth.	JO, at last part of a compound ‘arising from.’	
CHADDETI, to throw away, to renounce.	JH.	
CHANDO, wish, resolve, intention.	JHĀNAM (t. t.), meditation.	
CHAMBHATI, to be alarmed.	Ñ.	
CHAMBIHATTAM, trembling.	ÑATTI (f.), announcement, declaration, formula.	
CHĀYĀ (f.), shadow.	ÑĀNAÑ, knowledge.	
CHINDATI, to cut off.	ÑĀTAKO, a relative.	
J.		
<i>janapado</i> , a country.	ÑĀTI, kinsman.	
<i>janeti</i> (caus. <i>jāyati</i>), to bring forth, to produce.	ÑĀYO, right method.	
JANETTĪ, a mother.	D.	
JANO, man, person, being.	DĀMSO, a gad-fly.	
JĀRA (f.), old age, decay.	DASATI, to bite ; p. p. p. <i>dattho</i> .	
JARO, fever.	DĀHO, burning.	
JALATI, to burn.	TH.	
JAHĀTI, to leave behind.	THANI (adj.), having breasts ; <i>timbaruññhani</i> , having breasts like a tinduka fruit.	
JĀTARŪPAM, gold.	THĀNAM, standing.	
JĀTI (f.), birth.	<i>ñānaso</i> (adv.), causally, necessarily.	
JĀTU (adv.), verily.	THITI (f.), durability ; life.	
<i>jāto</i> (p. p. p.), <i>lomahaññhajāto</i> , the hair standing on end terrified.	T.	
JĀNĀTI, to know. [duced.	TAGGHĀ (adv.), verily.	
JĀYATI, to be born, to be pro-	TACO, skin.	
JĀLĀ (f.), flame.	TANDULO, rice ready for boiling.	
JIGUCCHTI, to dislike.		
JIGHACCHĀ (f.), hunger.		
<i>jinnako</i> (adj.), old.		

TĀNHĀ (f.), lust, desire; <i>mahā-taṇho</i> , having great desire.	DAKKHIÑO (adj.), right-handed; southern.
TATIYO, third; <i>tatiyam</i> , for the third time.	DAKKHIÑEYYO (adj.), worthy of offerings.
TATRA (adv.), there.	DAŁHO (adj.), firm.
TAPASSĪ (m.), hermit.	DANĐO, a staff.
TAPO, penance.	DADĀTI, to give (see Grammar, p. 56).
TAMO, darkness. [tini.]	DADDALLATI, to blaze, to shine brilliantly.
TAYO (num.), three; f. <i>tisso</i> , n.	DADDU (f.), leprosy.
TARATI, to cross, to overcome.	DANTO, a tooth.
TALAMĀ, surface, level.	DAMO, self-command.
TASO (adj.), moving, moveable.	dammo (adj.), to be tamed.
TĀLO, fan-palm. [mar].	DAYĀ (f.), mercy, pity.
TITTHATI, to stand (see Gram-	DARĪ (f.), a cave.
TINAMĀ, grass.	DAVO, amusement.
TIDDĀNAṂ, destroyer.	DASA (nom.), ten.
TIMBARU (m.), the tinduka-tree.	DASSANAMĀ, insight, discernment.
<i>tiracchānagato</i> , a beast, an animal.	DĀNAṂ, alms.
TIRIYAMĀ (adv.), across.	DĀNI (adv.), now.
TU (particle), now, but.	DĀYĀDO, kinsman.
TUNDĪKIRO, cotton-tree.	DĀYO, a forest.
TUNHĪ (adv.), silently.	DĀRO, DĀRĀ, wife.
TUVATAṂ (adv.), quickly.	DĀSO, slave.
TEJO (n.), splendour.	<i>di-jo</i> , twice born.
TELAMĀ, rape-oil.	<i>ditthapado</i> , one who has seen the state (i.e. Nibbāṇa).
TVAMĀ (pron.), you, thou (see Grammar).	DITTHĀ (interjection).
TH.	DITTHI (f.), view, belief.
THADDHO (adj.), firm, stubborn, proud; <i>jāti-thaddho</i> , proud of his birth.	DIBBO (adj.), celestial.
THANAYATI, to thunder.	DIVASO, a day.
THĀVARO (adj.), stationary, firm.	<i>divasā</i> (adv.), during the day.
THERO, a priest, an elder.	<i>divā ca ratto</i> , day and night.
THÜLO (adj.), big.	DISĀ (f.), a point of the compass.
D.	<i>dissati</i> (pass. of <i>passati</i>), to be seen.
DAKKHATĀ (f.), skill.	DĪGHO (adj.), long.
	DUKKHAMĀ (t. t.), pain.
	DUG-GATI, hell, bad place.

dutiyo, second ; *dutiyam* (adv.), for the second time.
durijāno, difficult to understand.
DUSSĀM, cloth.
DŪBHATI, to illtreat.
dūrato (adv.), from far.
DŪRE (adv.), far.
deva-ko, god.
devatā, a deva.
devaputto, a god.
DEVO, a god.
DESAYATI, *deseti*, to preach.
DESO, country.
DESSI, hater.
DEHO, body.
domanassam, dejection, gloom.
DOSO (Skr. *dvesha*), anger, hatred.
DOSO (Skr. *doshā*), defect, blemish.
DVAYO, of two sorts, divers.
dvi-pādako, having two feet.
DVE (num.), two.
dvedhā (adv.), in two parts.

DH.

DHAJAGGAM, flag.
DHANAM, property, wealth.
DHAMMO (t. t.), law, condition ; *ditthadhammo*, the visible condition, the present world.
uttarimanussa-dhammo, superhuman condition.
dhamma-vicayo, religious research.
DHAMMO (adj.), religious ; fem. *dhammī*.
DHĀTU (n. and f.), substance ; principle.
DHĀRAÑAM, bearing in mind.
dhārayati (caus.), to bear in mind.
DHITI (f.), wisdom, energy.

DHĪRO (adj.), wise.
DHUTTO, fraudulent.
DHUNĀTI, to shake.
dhuravā, taking the yoke.
DHURO, a yoke.
DHORAYHO, beast of burden.

N.

NA (neg.), not.
NAKHO, nail of the finger.
NAGARAM, a town.
NAÑGALAM, plough.
NACCAM, dancing.
NANDI (f.), joy.
NAMATI, to bow down.
NAMASSATI, to honour.
NAMO (indecl.), honour, reverence (with the dative).
NARĀSABHO, chief of men.
NARO, man.
NALINĪ (f.), a pond.
NAVA (num.), nine.
NAVANĪTAM, cream.
navamo, ninth.
NAVO (adj.), new.
NAHĀTAKO (t. t.), one in whom spiritual instruction is complete ; who is cleansed, pure.
NAHĀRU, tendon, muscle.
NĀGO, a serpent ; *susunāgo*, a young serpent.
NĀLIKERO, coconut-tree.
NĀNATTAM, diversity.
NĀNĀ (adv.), various, different ; away from.
nāna-pakāro, of various sorts.
NĀMA (adv.), by name ; indeed.
NĀMAM, name ; *nāmarūpam* (t. t.).
nāmaso (adv.), with name.

NIKĀYO , assembly, multitude ; <i>sattanikāyo</i> , assemblage of beings.	<i>ni-vāsi</i> (adj.), dwelling.
NI (prep., only in composition), downwards.	<i>ni-vāseti</i> , to dress.
NI and NIR (prep., only in composition), outward.	<i>ni-vesanam</i> , house, abode.
<i>ni-kubbati</i> , to deceive.	<i>ni-vuto</i> , obstructed.
<i>nik-kāmī</i> (adj.), free from desire.	<i>ni-sāmeti</i> , to attend, listen to.
<i>nik-kujjito</i> , what has been overthrown.	<i>ni-sidati</i> , to sit down.
<i>nik-khamati</i> , to go out.	NISSAYO (t. t.), resource ; <i>cattāro nissayā</i> .
<i>nik-khamati</i> , to devote.	<i>nis-saraṇam</i> , outcome, result.
<i>ni-kkhepo</i> , putting down ; interment.	<i>nis-sāya</i> (ger.), dependent upon.
NIGAMO , a town.	<i>nihino</i> (adj.), low, vile.
<i>ni-gāhako</i> , an oppressor, enemy.	NICO (adj.), low, mean, base.
NIGRODHO , banyan-tree.	<i>nī-yati</i> , to go out.
NICCO (adj.), perpetual.	NŪNA (adv.), surely.
<i>ni-jigim̄sati</i> , to covet.	<i>nekhammaṇ</i> , giving up the world.
<i>ni-pako</i> (adj.), prudent.	<i>ne-katiko</i> , fallacious.
<i>ni-patati</i> , to fall down.	NETTAM , eye.
NIBBĀTI (t.t.), to be extinguished, to go out.	P.
NIBBĀÑAM (t. t.), the sumnum bonum of the Buddhists.	PA (prep.), frequently in composition, before, onward.
NIBBUTI , tranquillity (<i>Nibbāṇa</i>).	PĀMSU (n.), dust, dirt.
<i>nibbuto</i> (t. t.), free from care, or having attained Nibbāṇa.	<i>pa-kāsati</i> , to be visible, to manifest.
<i>nibhāsi</i> (adj.), shining.	PAKKHANDIKĀ (f.), diarrhoea.
NIMANTANAṀ (t. t.), invitation.	PAKKHI (adj.), possessed with wings.
NIMITTAṀ , sign, mark ; subject of thought.	PAKKHIKĀṀ (t. t.), a feast held on the eighth day of the month.
<i>niyyāniko</i> , leading to salvation.	<i>pa-kkhipati</i> , to throw.
NIYO (adj.), own.	<i>pa-gumbo</i> , thicket.
NIRAYO , hell.	<i>pa-ggaṇhāti</i> , to hold out, to bring forth, to get ready.
<i>ni-rujjhati</i> (pass.), to cease, to perish.	PACATI , to cook.
NIRODHO (t. t.), cessation.	<i>pa-cāro</i> , attendant.
NIVĀTO , humility. [off.]	<i>pacca-kālo</i> , present time.
<i>ni-vāreti</i> (caus.), to keep off, to ward	PACCATTAM (adv.), singly.
	<i>paccaniko</i> (adj.), adverse, hostile, opposite.
	PACCAYO , a requisite.

- pacca-vekkhati*, to look at.
pacce-ud-ā-vattati, to retreat.
pacceko, each one, single, several.
PACCHIMO (adj.), hindermost, last; *pacchimā disā*, the west.
pa-jahati, to abandon.
PAJĀ (f.), progeny, race.
pa-jjalati, to burn, to blaze.
pa-jānāti, to know, to understand; caus. *paññāpeti*, to make known; p. p. p. *paññatuo*.
pajāyati, to multiply.
pajjalati, to shine.
pajjoto, light, lustre, lamp; *tela-pajjoto*, an oil-lamp.
PAÑCA (num.), five.
pañcamo, the fifth.
PAÑÑĀ, wisdom, intellect, understanding.
PAÑHAM (*pañham*), question.
PATI and **PATI**, towards, back, in return; in composition before vowels, *pace*.
paṭi-kkamati, to step backwards.
paṭi-kkamo, retreating.
paṭi-ggahanam, acceptance, receiving (to *gaṇhāti*).
paṭi-ghāto, repulsion, warding off.
PATI-GHO, anger.
paṭi-cchādanam, concealment.
paṭi-cchādī, covering.
paṭi-cchādeti, to conceal.
paṭi-jōnāti, to know, to personate; aor. *paccaññasi*.
paṭi-nis-sago (t. t.), forsaking.
paṭipadā (f.), step, way.
paṭi-pūjeti, to honour.
paṭi-ppa-ssambhati, to be calmed, to subside, to come to an end.
- paṭi-bujjhati*, to awake.
paṭi-bhāti, to appear, to be evident.
paṭi-rūpo (adj.), suitable, fit.
paṭi-labhati, to obtain, to receive.
paṭi-lābho, obtaining; attainment.
paṭi-vatteti, to subvert; with *a*, not to be subverted.
paṭi-vijjhati, to acquire.
paṭi-saṅkhāti, to reflect.
paṭi-saṅcikkhati, to consider.
paṭi-sam-vedī (adj.), experiencing.
paṭi-sarāgo, refuge, help.
paṭi-suñāti, to assent; aor. *pacc-assosi*, *paccassosum*.
paṭi-sevati, to practise, to receive.
PATHAVĪ (f.), earth.
pa-ṇāmati, to bend.
pa-ṇi-dahati, to stretch.
PANIDHI (m.), aspiration (t. t.).
panīto (adj.), accomplished, excellent; as neuter, a term for *nibbāya*.
PANDITO, wise man.
PANDU (adj.), yellow.
PANHO and **PAÑHO**, question.
PATATI, to fall; caus. *patāyati*.
pati-rūpo, suitable.
pati-sallaṇam, solitude.
patisallāṇārāmo, delighting in solitude.
PA-TITTHĀ (f.), fixity, resting-place.
PATTAM, a leaf.
pattakallam, seasonableness, timeliness.
pattacīvaraṁ, bowl and robe.
PATTI (f.), obtaining, acquisition.
PATTO, bowl.
patto, p. p. p. of *pāpuṇāti*.

PATTHAYATI, to wish for, to desire.

PADĀṂ, step; *nibbāṇa*.

pa-dahati, to strive, to exert.

PA-DĪPO, lamp.

pa-duṭṭho, wicked, evil.

PANA (adv.), now, further (the same as *puna*).

pa-nudati, to remove, to reject.

PANTHO, a road; also neuter.

PAPPOTI, see *pāpuṇāti*.

PAPPHĀSAMĀṂ, lungs.

pa-bba-jati, to go forth.

PA-BBAJITO (t. t.), one who has given up the world.

PABBAJJĀ (f.), monastic life.

PABBAJJĀ (f.) (t. t.), the pabbajā ordination.

PABBATO, mountain.

pabhānikaro, light-giving.

PABHĀSO, splendour.

pa-majjati, to delay. [ful.

pamatto, p. p. p. to *pamajjati*, sloth-

pa-maddī (adj.), crushing, destroy-ing.

PA-MĀÑĀṂ, measure.

PAMĀDO, carelessness.

pa-muñcati, to release.

pa-mussati, to leave behind.

PAMOCANĀṂ, deliverance.

payirupā-sati, to honour.

pa-yutto, tied.

PARAMĀ (adv.), beyond, after.

paramo, highest.

parābhavā, suffering, loss.

PARĀBHAVO, decay, loss.

PARI (prep.), around, about, frequently used in composition, where it appears also as **PALI**.

PARIKKHĀRO, apparatus.

pari-kkhino, wasted.

pari-cito (p. p. p.), accumulated.

PARINĀMO, change, alteration ; digestion.

PARITTĀ (f. and n.), protection.

PARIDEVO, lamentation.

pari-nibbāti (t. t.), to attain Nibbāṇa.

pari-pāko, maturity, perfection.

pari-puṇno, completed.

pari-bhāsati, to revile.

pari-mukham (adv.), in front, before.

pariy-ādāti, to seize, lay hold of.

pariy-āpuṇāti, to learn thoroughly ;

p. p. p. *pariyāputo*.

pari-yāyo, succession, order, way.

pari-yosānām, termination.

pari-rundhati, to surround ; to lay siege.

pari-vatṭo, circle, succession ; modification.

pari-vanneti, to describe, to praise.

pari-vāreti (caus.), to surround, to accompany.

PARI-VESANĀ (f. and n.), distribution of food.

PARISĀ, assembly.

pari-sujjhati (pass.), to be purified.

parisuddho (adj.), pure, clear.

PARISSAYĀṂ, danger.

PARIHĀRO, attention.

pareto, dead, destroyed.

PARO (adj.), distant, further ; other.

PARO (adv.), beyond, more than.

PALĀSO, a leaf.

paligho, an obstacle.

PA-VACANĀṂ, the word of the Buddha.

- pa-vatteti* (caus.), to set rolling ;
pa-vattite dhammacakke, having founded the kingdom of truth.
- PAVANAṂ**, side of a mountain.
- pa-vapati*, to sow.
- pa-vassati*, to rain.
- pa-visuti*, to enter.
- palāyati*, to run away.
- pali-guṇṭhati*, to envelop, to entangle.
- PALLAṄKO**, a couch.
- pa-sattho* (p. p. p.), praised. [fied.]
- pa-sanno*, p. p. p. to *pasīdati*, satisfy.
- pa-sahati*, to use force.
- pa-sādo*, brightness, clearness, gladness.
- pa-sāsati*, to rule.
- PASU**, cattle.
- PASSATI**, to see.
- pa-saddhi* (f.), calming down.
- pa-ssambhati*, to calm down ; p. p. p. *passaddho*.
- pa-ssambhayam*, calming down.
- pa-ssasati*, to exhale air.
- PASSĀVO**, urine.
- PAHĀNAṂ**, abandoning.
- pa-hitatto*, resolute.
- pahūto*, much, abundant.
- pa-hoti*, to be able.
- pa-honako* (adj.), sufficient.
- pākimo* (adj.), cooked, dressed, ripened.
- PĀCANAṂ**, a goad.
- PĀÑAṂ**, living being.
- pāñātipāti* (adj.), taking life.
- PĀNO**, breath.
- PĀNAKO**, worm, insect.
- PĀNI** (m.), hand.
- pāṭikāñkho*, to be expected.
- PĀTIPADIKĀṂ** (t. t.), food offered on the day following full-moon day.
- PĀTANĀṂ**, causing to fall.
- gabbhapātanāṁ*, causing miscarriage ; abortion.
- PĀTĪ** (f.), a bowl.
- PĀTU** (adv.), manifestly.
- pātu-bhavati*, to become visible ; aor. *patūr-ahosi*.
- pātu-bhāvo*, appearance.
- pāda-talaṁ*, sole of the foot.
- PĀDO**, a small silver coin.
- pādāraho*, worth a *pāda*.
- PĀDO**, foot.
- PĀNAṂ**, drinking.
- pāpako* (adj.), bad.
- pāpiccho*, having sinful desires.
- PĀPŪNĀTI**, **PĀPŪNOTĪ**, **PAPPOTI**, to attain ; *pattabho*, attainable.
- PĀPO** (adj.), evil, bad.
- PĀYĀSO**, rice-milk.
- PĀRAMĀ**, the other shore.
- pāram Gaṅgāya*, across the Ganges.
- pāri-sajjo* (adj.), belonging to an assembly ; *brahmapārisajjo*, belonging to the retinue of Mahābrahma.
- pāri-suddhi*, purity, perfection.
- PĀLAYATI**, to guard, to preserve.
- pāliccam*, hoariness, greyness of hair. [season.]
- pā-vussako*, belonging to the rainy
- PĀSĀNO**, a stone.
- PĀSĀDO**, house of more than one storey, tower, palace.
- pāhuneyyo* (adj.), worthy of being guests.

pitthi-maṇsiko (adj.), backbiting.
pīlakā (f.), a boil.
PINḌAPĀTO (t. t.), food received
 in the alms bowl.
PINḌI (f.), lump, mass.
PINḌO, lump, ball ; food ; alms.
PITĀ (m.), father (see Grammar).
PITTAṂ, bile.
PI-NĀSO, cold in the head.
PIPĀSĀ, thirst.
PIPPHALĪ (f.), long pepper.
PIYO (adj.), dear.
PISUNO (adj.), backbiting.
PIHAKAṂ, spleen.
PĪTI, joy, delight.
PUGGALO, individual.
PUCCHATI, to ask, to question.
PUÑÑO (adj.), good, virtuous.
PUTTO, son. [wide.
PUTHU (adv.), separately, far and
PUNA, see PANA.
punab-bhavo, rebirth.
PUPPHAM, flower.
pūbbāñho, forenoon.
PUBBO (adj.), former, early.
PUBBO, pus, matter.
PURAM, town.
pura-kkharoti, to put in front.
purato (adv.), in front of.
purathimo (adj.), eastern.
PURĀ (adv.), formerly, previously.
PURĀÑO, former.
PURIMO, east.
PURISAKO, minister, attendant.
PURISO, man, a male.
pūjako, honouring.
PŪJĀ, attention, veneration.
PŪJETI, to honour.
PŪTI, stinking, foul.

PŪRO, full.
PEKHĀ (f.), desire ; *puññapekho*,
 looking for good works.
pecca (ger.), having departed.
peseti (caus.), to send.
POKKHARASĀKATO, a bird.
POTAKO, youth, cub.
potikā (f.), maiden.
pothujjaniko, belonging to an un-
 converted person ; sensual.
ponabbhaviko, connected with re-
 birth.
PORĀÑO and **PORĀÑAKO**, old.
POSO, man.
PLAVATI, or *piluvati*, to float ;
 caus. *pilāpeti*.

PH.

PHARATI, to flash, to shine forth.
PHARUSO, harsh, unkind.
PHALAM, fruit.
PHALATI, to split asunder, to
 break open.
PHĀNITAM, sugar.
phāleti (caus.), to split, to cleave.
PHĀLO, ploughshare.
PHĀSU (adj.), comfortable.
phāsu-vihāro, comfort, ease.
PHUTO, thrilled, pervaded.
PHUSATI, to touch, to reach ;
 p. p. p. *phuttho*.
PHUSSITO (adj.), flowering, blos-
 soming.
PHOTTABBAM (t. t.), touch.

B.

BANDHATI, to bind.
BANDHANAM, binding ; bonds,
 fetter.

BANDHU (m.), kinsman.	BHAJATI , to serve, to honour ; to cultivate.
BALI (m.), religious offering.	BHAÑATI , to shine.
BALIVADDO , an ox.	BHAÑATI , to speak ; pass. <i>bhañnatī</i> .
BAHU (adj.), many.	BHATTAMĀ , food ; <i>uddesa^o</i> (t. t.), food given on special occasions ; <i>salāka^o</i> (t. t.), ticket food.
<i>bahu-ppado</i> , having many feet.	BHADANTO , term for addressing a Buddhist monk.
BĀLHO (adj.), hard, severe, as first part of a compound 'very.'	BHADDO, BHADRO (adj.), good.
BĀLO (adj.), young, foolish.	BHAYAMĀ , fear.
BĀHIRO (adj.), external.	BHARATI , to bear, to support.
BĪJAMĀ , germ, seed.	BHAVAMĀ , lord, sir (see Grammar).
BUDDHO , an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'	BHAVATI , to be, to exist.
BOJJHAÑGO (t. t.), constituents of wisdom.	BHAVANAMĀ , being, existence ; realm.
BODHI (f.), wisdom.	BHAVO , corporeal existence, birth.
BRAVĪTI, BRŪTI , to say, to tell.	BHĀGO , portion, part, share.
BRAHMAÑM , practice of devotion.	BHĀTARO , brother.
BRAHMACARIYAMĀ (t. t., also fem.), a religious life ; the duties of a religious life.	BHĀTĀ (m.), brother.
BRĀHMANO , a brahmin.	BHĀRO , burden.
<i>by-anti-karoti</i> , to abolish, to remove.	<i>bhāveti</i> (caus. to <i>bhavati</i>), to increase, to cause to exist.
BYASANAMĀ , misfortune, unhap-	BHĀVO , property.
piness.	BHĀSATI , to tell.
<i>byā-karoti</i> , to answer.	BHIKKHU , title of a Buddhist monk.
BYĀDHI (m.), illness.	BHIKRŪNĪ (f.), female mendicant.
BYĀPĀDO , wish to injure.	BHISMO (adj.), terrible.
BYĀROSANĀ (f.), anger.	BHĪYO, BHIYYO (adj.), more.
BII.	
BHAKKHO (adj.), eating.	BHĪRU (adj.), timid.
BHAGANDALĀ (f.), fistula.	BHUJISSO , a free man ; a freed slave.
BHAGAVĀ (adj.), worshipful, venerable ; an epithet of the Buddha.	BHUÑJATI , to enjoy ; to eat.
BHAGINĪ (f.), sister.	<i>bhūmimo</i> (adj.), terrestrial.
BHAÑGAMĀ , hempen cloth.	BHUSAMĀ (adv.), much, exceedingly.
	<i>bhūtakālo</i> , time to speak the truth.

bhūtapubbo (adj.), that has been before.
BHŪTO, spirit, being.
BHŪMI (f.), the earth.
BHEDO, parting.
BHERAVO (adj.), frightful.
BHESAJJĀM, medicine.
BHO, sir, master (see Grammar).
BHOGO, wealth; *appa-bhogo*, having little property.
BHOJANĀM, food.

M.

MAĀSAMĀ, flesh.
MAKASO, a gnat, mosquito.
MAKKHI (adj.), concealing; *pā-pamakkhi*, hypocritical.
MAGGO, path.
MAÑKU, troubled, restless.
MAÑGALO (adj.), happy.
MACCU (m.), death.
MAJJĀM, strong drink.
majjhimo (adj.), middle.
MAJJHO, middle.
MAÑÑATI, to think.
MANDANĀM, adornment.
MANDALĪ (adj.), having a disc.
MATTĀ (f.), measure; quality.
MATTHAKĀM, head.
MATTHALUÑGĀM, brain.
MADO, enjoyment.
MADHU (n.), honey.
madhumeho, diabetes.
MANĀPO, pleasing, pleasant, charming.
MANUSSO, man, human being.
MANO, mind (also neuter).
manoramo (adj.), pleasant, delightful.

MANTETI, to consult, to advise.
MANTO, hymn; the Vedas.
MANDIYO, slowness, stupidity.
mamāyito, concerning oneself; own.
MAYURO, MORO, peacock.
MARANĀM, dying, death.
mahab-balo, having great strength.
MAHĀ, great (see Grammar).
mahā-matto, king's minister, great noble.
mahā-rājā, king, great king.
MĀ, negation.
MĀLUTO, wind.
MĀNAVAKO (adj.), young; a young man.
MĀTĀ (f.), mother (see Grammar).
MĀNASO, lust.
MĀNUSO, **MĀNUSI** (f.) (adj.), human.
MĀNO, pride, arrogance.
MĀYĀ (f.), illusion, deceit; *māyāvi*, deceitful.
MĀRISO, venerable person; term of address.
MĀLĀ (f.), a garland.
MĀSQ, month.
MIGO, antelope, deer.
MICCHĀ (adv.), falsely, wrongly.
micchā-cāro, wrong conduct.
MITTO, friend.
MIDDHAMĀ, sleep; *vigatamiddho*, awake.
MINĀTI, to measure; p. f. p. *metabbo*.
MUKHAMĀ, mouth, face; means, cause.
MUKHO, face.
MUCCHĀ (f.), faintness.
MUÑCATI, to release.

MUNDAKO, shaveling, term of reproach.	<i>yasassi</i> (adj.), famous.	
MUTTAṂ, urine ; <i>pūtimuttaṇ</i> , urine of cattle.	YĀCATI, to ask, to beg, to entreat.	
MUTTI (f.), release.	YĀTI, to go.	
MUDU (adj.), soft.	YĀTRĀ (f.), livelihood.	
MUDDHĀ (m.), head.	YĀNAM, going, preceding ; carriage, car.	
MUDHĀ (adv.), gratis, for nothing.	<i>yāni-kato</i> , used as a vehicle.	
MUSĀ (adv.), wrongly.	YĀPANAM, maintenance.	
<i>musā-vādo</i> , lying, falsehood.	YĀPANATI, to live.	
MUHUTTO, second, brief measure of time.	YĀVA (adv.), as long ; <i>yāva kīvañca</i> , and as long as ; in conjunction with <i>eva</i> , <i>yāvad eva</i> , so long as.	
MŪLHO, stupid.	YUGAM, pair ; generation.	
MŪLAṂ, root.	YUGO (also neuter), yoke. [to.	
MŪSIKO, a fly.	YUÑJATI, to turn one's attention	
MEGHO, cloud, storm, rain.	YEBHUYYO (adj.), abundant ; <i>yebhuyyena</i> , in great numbers.	
METHUNO (adj.), relating to sexual intercourse.	YO (pron.), who (see Grammar).	
MEDO, fat, blubber.	YOGAKKHEMO, security ; t. t.	
MERAYAṂ, intoxicating liquor.	Nibbāya.	
MODATI, to rejoice.	YOTTAM, tie.	
MORO, see MAYURO.	YONI (f.), womb ; source, origin.	
MOHO, ignorance.	YONISO, really.	
Y.		
YAKANAṂ, the liver.	YOBBANAṂ, youth.	
YAKKHO, a superhuman being, a yaksha.	R.	
YATI, to restrain ; p. p. p. <i>yato</i> .	RAKKHATI, to protect.	
YATO (adv.), since.	RAKKHĀ (f.), protection.	
YATTHA (adv.), the same as 'yatra,' inasmuch.	RAJATAṂ, silver.	
YATHĀ (adv.), as.	RAJJAM, kingdom.	
<i>yathābhūtaṇ</i> (adv.), according to the reality.	RATTI (f.), night.	
YADĀ (adv.), when, whenever.	<i>ratti-n-diro</i> , day and night.	
YASO, fame, renown.	RABHASO (adj.), contemptuous, fierce.	
<i>yasassivā</i> , surrounded by eminent men.	RAMATI, to enjoy oneself, to delight in ; <i>rato</i> , delighting.	
	RASO, sap, juice ; sweet thing ; taste.	

rassako (adj.), short.

RASSO (adj.), short.

RAHADO, a deep pool, a lake.

RAHO, solitude.

RĀGO, evil desire, greed, attachment, lust.

rājadhānī, royal city.

rājabhato, king's soldier.

RĀJĀ (m.), king, see Grammar.

RĀMO, joy, delight.

RITTO [*rishṭa*], injured.

RUDDO (adj.), cruel.

RUKKHO, a tree.

RŪPĀM (t. t.), form, figure.

ROGO, illness.

ROCETI (caus.), to approve.

ROSAKO (adj.), wrathful.

L.

LABHATI, to take; p. p. p. *laddho*.

LAYO, instant (brief measure of time).

LASIKĀ (f.), the fluid which lubricates the joints.

LĀBHĀ (adv. dat.), for the advantage of.

LUDDO (adj.), cruel.

LOKO, world.

loka-jetṭha, chief of the world.

LOKA-DHAMMO (t. t.), things of the world, worldly condition.

loka-dhātu, world-system.

loka-vidū, knowing the world (epithet of the Buddha).

LOMAMĀ, hair of the body.

LOMAHAṂSO, horripilation.

LOHITAMĀ, blood.

LOHITO (adj.), red.

V.

VAKKAMĀ, kidney.

vaggiyo (adj.), belonging to a group.

VAGGU (adj.), beautiful.

VACCO, lustre.

VAJATI, to walk.

VAJIRO, Indra's thunderbolt.

VAÑCANIKO, deceitful.

VAÑCETI (caus.), to deceive.

VADDHATI, to grow, to increase; to pour out.

VANĀNO, appearance, beauty, form; caste; *vanṇavā* (adj.), having beauty.

VATA (interj.), indeed! verily!

VATTATI, to take place.

VATTHAMĀ, cloth; raiment.

VATTHU (n.), substance.

VATTHU (m.), a site, a building (Skr. *vāstu*).

VADATI, to declare; to speak.

VANAMĀ, wood, forest.

VANATHO, desire, lust.

VANIBBAKO, mendicant.

VANDAKO, praising.

VANDATI, to praise.

VAPATI, to sow.

VAPPO, sowing.

varañña, knowing what is excellent.

varado, giving what is excellent.

varāharo, bringing what is excellent.

VARO (adj.), excellent.

VALĪ (f.), a wrinkle.

vālittaro (adj.), wrinkled.

VASATI, to dwell.

vasalako, wretched, outcast.

VASĀ (f.), serum; marrow of the flesh.

VASALO, outcast.	VI-TAKKO, reflection, thought.
VASSO, rain ; a year.	VITACCHIKĀ (f.), scabies.
VĀ (conj.), <i>vā</i> — <i>vā</i> , either . . or.	VITTAMĀ, property, wealth.
VĀCĀ (f.), word, saying, speech.	<i>vitthārati</i> , to declare, to amplify ; aor. <i>vitthāsi</i> . [cation.]
VĀTO, wind.	<i>vitthāra</i> , detail, extension, amplifi-
VĀDITAMĀ, music.	VIDŪ (adj.), knowing, wise.
VĀDO, speaking, speech.	VI-NAYO, training.
VĀYAMATI, to struggle, to strive.	VINĀ (adv.), without.
VĀYĀMO (t. t.), exertion, endea- vour.	<i>vi-nāseti</i> , to waste.
VĀSO, dwelling, living, abode.	<i>vineti</i> , to remove, to put away.
VĀHANAMĀ, carrying ; a vehicle ; an animal used in riding.	<i>vinodanāmī</i> , removal, dispelling.
VI (prep.), used in composition, asunder, apart from.	<i>vinodeti</i> (caus.), to dispel.
<i>vi-kālo</i> , wrong time.	VINDATI, to acquire.
VIGGAHO, body ; <i>manussa</i> °, a human being. [persing.]	<i>vi-pāceti</i> , to be indignant.
<i>vi-kirāṇo</i> (adj.), squandering, dis- <i>vi-kkandati</i> , to cry out.	VI-PARI-ÑĀMO, change, reverse.
<i>vi-gāhati</i> , to obtain.	<i>vi-ppa-mutto</i> (p. p. p.), released.
<i>vi-cakkhano</i> , knowing, wise, dis- cerning.	<i>vi-ppa-yogo</i> , absence.
<i>vi-carati</i> , to wander.	<i>vippa-vasati</i> , to go abroad ; p. p. p. <i>vippavuttho</i> .
<i>vi-cāro</i> , investigation.	<i>vippavāso</i> , absence ; <i>ticivarena</i> <i>avippavāso</i> , not parting with the three robes.
VICIKICCHITAMĀ, doubt.	<i>vi-ppa-sidati</i> , to become calm.
VICCHIKO, scorpion.	<i>vi-bhajati</i> , to divide, to distinguish.
<i>vi-jānā-vato</i> (adj.), understanding.	VIBHAVO, power, prosperity.
<i>vi-jetī</i> , <i>vi-jinati</i> , to conquer.	VI-BHAVO (t. t.), absence of ex- istence, formless existence.
VIJJATI, to know (see Grammar).	<i>vibhāvayati</i> , to understand.
VIJJATI, to be, to exist.	<i>vibhūsanāmī</i> , adornment.
VIJJĀ (f.), knowledge, wisdom.	<i>vi-muñcati</i> , to release ; p. p. p. <i>vimutto</i> .
VIJJU (f.), lightning.	VI-MUTTI (f.), release.
<i>vijjuko</i> (adj.), lightning.	VI-MOKHO, release.
VIÑÑĀÑAMĀ, consciousness, in- telligence.	VI-MOCAYAMĀ, releasing.
<i>viññāpeti</i> (caus. to <i>vijānāti</i>), to speak to, to address, to inform.	<i>vi-rajo</i> , free from corruption, pure ; free from dust.
VIÑÑŪ (adj.), intelligent.	<i>vi-rajjāti</i> , to be displeased ; p. p. p. <i>viratto</i> .

VIRATI (f.), abstinence.
vi-ramati, to abstain.
vi-ravati, to cry aloud.
vi-rāgo, absence of desire.
virājeti (caus.), to put away.
VIRIYAM, exertion, strength.
vi-rūhati, to go on.
vi-rocati, to be brilliant.
VILEPANAM, toilet perfume.
vi-varati, to open ; p. p. p. *vivato*.
VI-VEKO, separation, seclusion ; discrimination.
viviccati (pass.), to separate oneself.
VISAM, poison.
vi-samo (adj.), uneven.
vi-suddho, (adj.), pure.
VISŪKAM, show, spectacle.
VISŪCIKĀ (f.), cholera.
VISESO, distinction.
vi-ssuto (adj.), renowned.
vihiarati, to dwell.
VI-HARO, living; Buddhist temple.
vi-himsati, to hurt.
VIHIMSA (f.), hurting.
vita-malo, spotless.
VITO (adj.), devoid of ; *a-vito*, not free from.
vītipatati, to transgress.
vī-ti-sareti, to remind mutually.
VIRO, hero.
VISATI (num.), twenty.
VUTTHI (f.), rain.
VUTTI (f.), conduct.
vusitavā, dwelling, residing.
vusi-mā (adj.), dwelling.
vūpakaṭṭho, distant, removed.
VUPASAMO, pacification.
VE (interj.), indeed.
VENU (m.), a bamboo, a reed.

VEDAGŪ (t. t.), knowing the law.
VEDANĀ (f.) (t. t.), perception, sensation.
VEPULLAM, development.
veyyā-karapam, explanation.
VEYYĀBĀDHIKO, sick, ill ; to *byābādho*. [abl.).
VERAMAÑI (f.), abstinence (with VEROCANAKO, bright.
VELĀ (f.), time, occasion.
VELO, time.
VEVANNIYAM, change, diversity.
VESI (f.), harlot.
VEHĀSO, sky.
VOROPETI (caus.), to deprive of.

S.

SA, as first member of a compound 'with.'

SAMYOJANAṀ (t. t.), bond, attachment.
samhanti, to strike.
SAKO (adj.), own.
SAKKACCA (adv.), attentively.
SAK-KĀYA-DITTHI (t. t.), conceit.
SAK-KĀYO, own body or person.
SAK-KĀRO, hospitality.
sak-karoti, to receive hospitality, to honour.
SAKKO (adj.), able.
SAKKHĪ, witness.
SAKHĀ (m.), companion, friend (see Grammar).
SAGGO, heaven.
SAṄKAPPO (t. t.), thought, imagination, aspiration.
sai-kampati, to quake, to tremble.
sai-kuddho, angry.

SAÑ-KHĀRO (t. t.), the elements, matter.
sañ-khipati, to shorten, to abridge.
sañ-khittena, concisely, briefly.
SAÑ-GAHO, protecting.
SAÑ-GĀMO, conflict, battle.
SAÑ-GHĀTĪ (t. t.), one of the three robes of a priest.
SAÑGHO, the Buddhist clerical community.
SACE (conj.), if.
SACCAĀ, truth.
sacchikaroti, to see face to face ; p. p. p. *sacchikato*.
SACCHIKIRIYĀ (f.), realization.
sañcicca (adv. ger.), intentionally.
SAÑJATI (f.), birth.
saññamo, refraining.
SAÑÑĀ (t. t.) (f.), perception.
SATHO (adj.), wicked, crafty.
SATĀHI (num.), sixty.
SAÑHO (adj.), soft; smooth, gentle.
SATAĀ (num.), a hundred.
SATI (f.), thoughtfulness, remembrance.
satimā (adj.) of retentive memory ; thoughtful, reflecting.
sato, p. p. p. *sarati*, recollecting, mindful.
SATTA (num.), seven.
SATTATI, seventy.
sattavāso, abode of beings.
SATTO, being.
SATTHAM, weapon.
SATTHĀ (m.), teacher.
sad-attho, one's own advantage.
SADĀ (adv.), always.
SAD-DAHATI, to believe; p. p. *saddahāno*.

SADDO, sound.
SADDHĀ, faith.
SADDHIM (adv.), with.
SANTĀM (a term for Nibbāna).
san-tatto, scorched.
san-tarati, to be in haste.
SANTIKE (adv.), in the presence of.
SANTUTTHĪ (f.), contentment.
SANTUSSAKO, contented.
SANTO, true, good.
san-dasseti (caus.), to show, to teach.
san-ditthiko (adj.), visible.
san-dhūpāyati, to smoke.
san-nayhati, to bind, to fasten.
san-ni-putati, to assemble.
sannipātiko (adj.), gathered together.
SAPADĀNAM (adv.), constantly ; *sap° piñdāya carati*, goes his begging-rounds constantly.
SAPPI, cow's butter.
sap-puriso, good man.
sabbattha (adv.), everywhere.
sabbattho, in every respect.
sabba-dhi, from all sides.
SABBO (pron. adj.), every one, all (see Grammar).
SABHĀ (f.), an assembly.
samanako, wretched *samana*.
SAMANO, an ascetic.
SAMATTO (adj.), complete.
SAMATHO, tranquillity.
SAMANTO, all, entire ; *sumantā*, from every side.
samannāgato, endowed with.
SAMAYO, time, assembly, agreement; *ekām samayam*, once upon a time.
sama-vekkhati, to take into consideration.

<i>sam-ā-gacchati</i> , to assemble.	<i>sam-pa-sādanam</i> , making serene ; tranquilization.
<i>sam-ā-carati</i> , to follow.	<i>sam-passati</i> , to behold, to discern.
<i>sam-ā-dapeti</i> (caus. <i>samādiyati</i>), to instigate, to advise.	<i>sam-pa-haniseti</i> (caus.), to gladden, to delight, to praise.
<i>sam-ā-dahati</i> , to put together ; pass.	<i>sampha-ppa-lāpo</i> , frivolous talk.
<i>samādhīyati</i> , to become tranquilized.	<i>sam-phassa-jo</i> , arising from contact.
SAMĀDHĪ (f.) (t. t.), meditation.	SAM-PHASSĀNAM (t.t.), contact.
SAMĀNO (adj.), equal, same, similar. [ment.	<i>sam-phasso</i> , contact.
SAM-Ā-PATTI (f.) (t. t.), attain-	<i>sam-bahulo</i> (adj.), many.
<i>sam-ā-hito</i> , steadfast.	<i>sam-bādha</i> , pressure, straits.
<i>sam-ikkhati</i> , to consider, to reflect.	SAM-BOJJHAÑGO (t. t.), con-
SAM-ITI (f.), assembly.	stituent of bodhi.
<i>sam-uk-kañsati</i> , to exalt.	<i>sambhav-esi</i> (adj.), seeking rebirth.
<i>sam-ug-ghāta</i> , removal.	SAM-BHAVO, production.
<i>sam-ut-ṭhānam</i> , rising, originating.	<i>sam-mannati</i> , to agree to, to decide ; to sanction.
<i>sam-ut-tejeti</i> (caus.), to stir, to excite.	SAMMĀ (indecl.), fully, thoroughly (used frequently in composition) ; Sammā sambuddho, the All Wise.
SAM-UD-AYO, rise, origin.	<i>sam-mukhi-bhūto</i> , confronted.
<i>sam-ud-eti</i> , to arise ; <i>samudito</i> , ele- vated.	<i>sam-mukho</i> (adj.), face to face.
SAMUDDO, sea.	SAM-MUTI (f.), consent, choice, determination.
<i>sam-upabbūlha</i> (p. p. p.), set up.	<i>sam-muyhati</i> , to be stupefied ; p. p. p. sammūlha.
<i>sam-ūhanti</i> , to remove.	<i>sam-modati</i> , to agree with ; <i>saddhim</i> s°, to exchange friendly greetings.
SAMO, equal.	SAMVARĪ (f.), night.
<i>sam-pa-kampati</i> , to tremble, to shake ; <i>a-sam-pa-kampiyo</i> , that cannot be shaken.	<i>sam-vāso</i> , living with.
<i>sam-pajano</i> , conscious.	<i>sam-viggo</i> , excited.
<i>sam-patto</i> (p. p. p.), endowed with.	SAYATI, to lie down.
<i>sam-pa-dhūpāyati</i> , to smoke in volumes.	SAYANAM (SENAM), lying, sleeping ; bed, couch.
<i>sam-panno</i> (p. p. p.), endowed with.	SARANAM, refuge.
SAM-PA-YOGO, union, presence.	SARABŪ (f.), a lizard.
<i>sam-parāyiko</i> (adj.), relating to the future.	<i>sarito</i> (p. p. p.), flowing.
SAM-PARĀYO, future state, next world.	SARIRAM, body.
<i>sam-pa-vedhati</i> , to tremble.	SARO, sonud.

SALĀKĀ, a peg ; slip, bit of wood.	SIPPAM̄, skill.
<i>sal-lahuko</i> (adj.), light.	SIRIMSAPO, a snake.
SALLĪNO, bent together.	<i>siri-ma</i> (adj.), having magnificence, glory.
SAVANĀM̄, hearing.	SIRĪ (f.), fortune, prosperity.
SASSU (f.), mother-in-law.	SILĀ (f.), a rock.
SAHĀ (in composition), together, with.	SILOKO, a stanza, a cloka.
<i>saha-gato</i> , accompanied.	SIVIKĀ (f.), a palanquin.
<i>sahasā</i> (adv.), with violence.	SIVO (adj.), auspicious, blest, happy.
SAHASSĪ, thousand (in composition).	SIMĀ (f.), boundary, limit.
SAHĀ (adv.), with.	SITAM̄, coldness.
<i>sahā-silī</i> (adj.), being fond of society.	SITO (adj.), cold, cool.
SĀKACCHĀ (f.), conversation.	SILAM̄ (t. t.), nature, character ; moral character, piety.
SĀDIHU (adv.), well, good.	SILABBATAM̄ (t. t.), affection of good rites.
SĀNAM̄, hempen cloth.	<i>sila-vā</i> (adj.), virtuous.
SĀMĪCĪ (f.), correctness.	SILĪ (adj.), having a habit, disposition ; <i>niddā-sō</i> , drowsy, slothful.
SĀYANHO, evening.	SISAM̄, head.
SĀYATI, to taste.	SİHO, lion.
SĀRATHI, charioteer.	SU (in composition), well, good.
<i>sārākīyo</i> (adj.), that which should be remembered.	SUKO, a parrot.
<i>sā-ruppo</i> (adj.), fit, proper.	SUKHO (adj.), blest, happy.
SĀLI (m.), rice.	SUKHO, bliss.
SĀLIKĀ (f.), the maynah-bird.	SU-GATO, happy (epithet of the Buddha).
SĀVAKO, a disciple.	<i>su-gandho</i> , of good smell.
<i>sāveti-</i> (caus. to <i>suṣoti</i>), to impart, to inform.	<i>su-ggahito</i> (adj.), grasped.
SĀSANAM̄, order, command.	SUCI (f.), purity.
<i>Buddhasō</i> , the teaching of the Buddha.	<i>su-cīṇo</i> , well done.
SĀSO, asthma.	SUÑÑĀGARAM̄, solitude, place void of houses.
SIKKHATI, to learn.	SUNOTI, SUNATI, to hear (see Grammar).
SIKHĀ (f.), peak, summit ; <i>aggi-sikhā</i> , flame of fire.	<i>suto</i> (p. p. p.), heard, renowned.
SIKKHĀPADAṂ (t. t.), sentence of moral training.	<i>sudam̄</i> (part.), sma + idam̄.
SIṄGHĀNIKĀ, mucus of the nose.	<i>su-dul-labho</i> , very difficult to obtain.
SITO (Skr. <i>grita</i>), resting upon.	SU-DHAMMATO (t. t.), perfection.

SUDDHO (adj.), clean.	SOTĀM, ear. [tion.
<i>su-paṭi-panno</i> , well-conducted.	SOTĀPATTI (f.), (t. t.), sanctifica-
SUPATI, to sleep.	SOTTTHANĀM, blessing.
SUPINĀM, sleep. [joined.	SOBHATI, to shine.
<i>su-ppa-yutto</i> (p. p. p.), thoroughly	SORACCAĀ, tenderness.
<i>su-bhavo</i> , easily supported.	<i>sovacassatā</i> (f.), pleasant speech.
<i>su-mano</i> , satisfied.	SOSO, consumption.
<i>su-māpito</i> (adj.), well-built.	<i>sv-akkhāto</i> , well told.
SURĀ (f.), intoxicating liquor.	
SURIYO, the sun.	H.
<i>su-vi-jāno</i> , easily known.	HA (interj.), truly.
SUSU, a boy.	HATTHI (m.), elephant.
SUSSŪSĀ (f.), desire to hear.	HATTHO (p. p. p.), bristling.
SUJU (adj.), conscientious.	HATTHO, hand.
SULO, rheumatism.	HADAYĀM, heart.
SEMHAĀ, phlegm.	HANTI, to kill.
SEKHO (t. t.), one who is under training.	HANDA (interj.), come on!
SETTHO (adj.), best, foremost.	HAMMIYAĀ, house surrounded by walls.
SEDO, sweat, moisture.	HARATI, to carry away.
SENĀ (f.), army.	HARI (adj.), green.
SEN-ĀSANĀM, [sleeping and sitting] dwelling.	HARITAM, grass.
<i>seyyako</i> (adj.), lying, sleeping.	<i>haritattam</i> , greenness, yellowness.
SEVATI, to serve, to follow.	HAVE (interj.), truly.
SEVANĀ (f.), addicted to, devotion to; <i>A-sevanā</i> , not addicted to.	HI (part.), for, because; certainly, indeed; also.
SO (pron.), this (see Grammar).	HIMSATI, to hurt.
SO (adj.), own; <i>sām</i> (adv.) by oneself.	HIRAÑÑĀM, gold.
SOKO, sorrow, grief.	HIRĪ, modesty, shame.
SOCATI, to grieve.	HITO (p. p. p. and adj.), beneficial.
<i>socanattam</i> , mourning.	<i>hino</i> (p. p. p.), wasted, decayed.
SOCANĀM, mourning.	HETHETI, to injure.
SONDO (adj.), addicted to drink; fem. SONDI.	HETTHIMO (adj.), lower, lowest.
	HETU (adv.), on account of, by means of.
	HOTI, to be; see <i>bhavati</i> .

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SINHALESE ALPHABET.

VOWELS.

අ a. අ ā. ඒ i. ඕ ī. උ u. ඔ ū. එ e. ඔ o.

VOWEL SYMBOLS.

අ . අ . ඒ . ඕ . උ . ඔ . එ . ඔ .

කා ka. කා කි ki. කි ki. කු ku. කු කු කේ. කො ko.
ඇ khu. ඇ khū.

NASAL VOWELS.

The symbol is o. ඔ o am. It is also used for any nasal before another consonant.

CONSONANTS.

කා ka.	ඇ kha	ගා ga.	ඇ gha.	ඇ na
චා ca	ච් cha	ජා ja.	ජ් jha	ජ් na
තා ta	ත් tha	ඩා da	ඩ් dha	ඩ් na
ඩා ta	ඩ් tha	ඩා da	ඩ් dha	ඩ් na
පා pa	ප් pha	ඩා va	ඩ් vha	ඩ් ma
යා ya	රා ra	ලා la.	ලා ra	
සා sa	හා ha	ලා la.		

CONSONANT SYMBOLS

ව y. බ්‍යා bya.

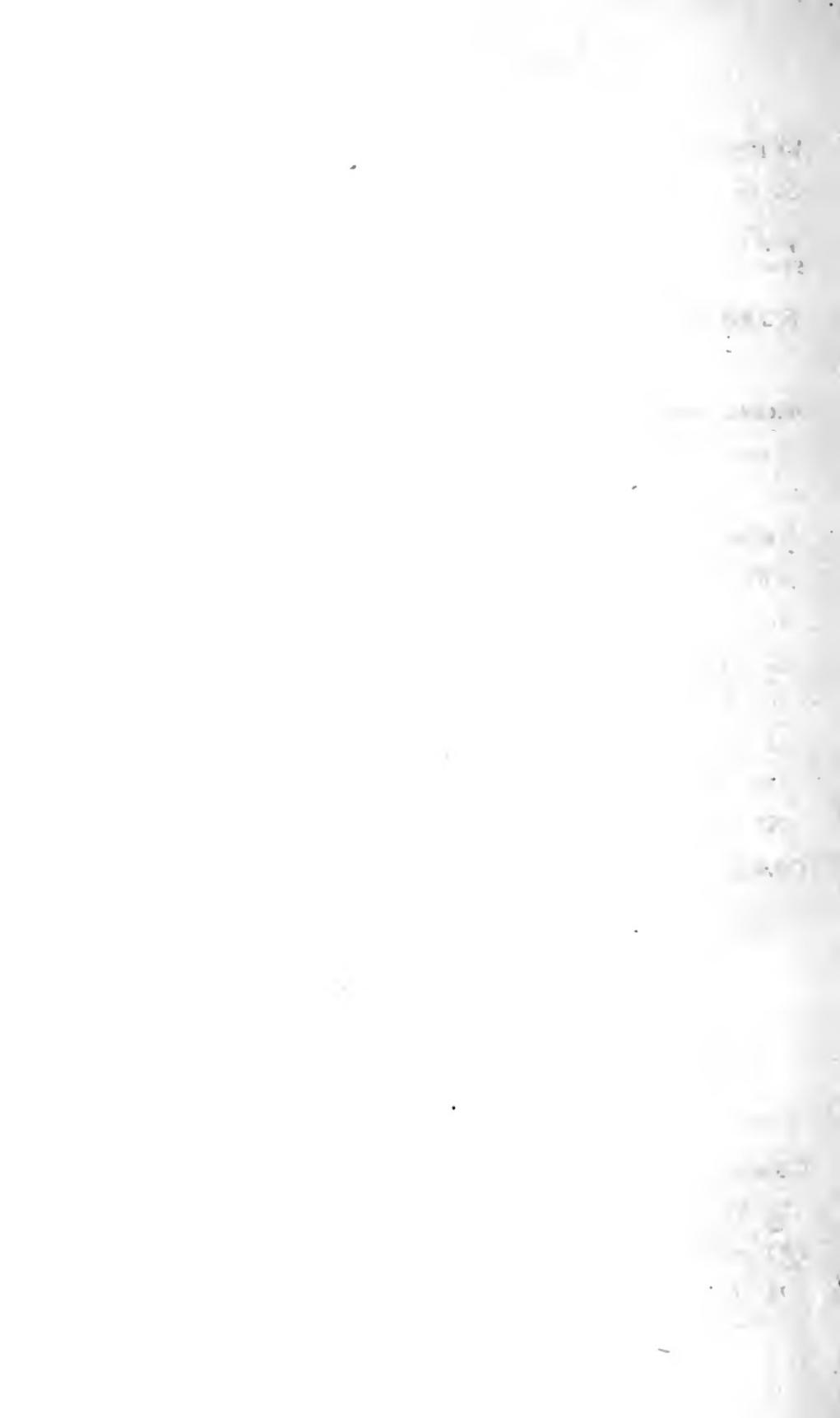
ර r. බ්‍රා bra.
Virama. ර k. ම m.

COMPOUND CONSONANTS.

ඇ inga. ඇ nia. ඕ nja. ඇ nda. ඇ lha.

ඇ ddha. ඇ cca. ඇ vba. ඇ mba.

ක්‍රිං kkhā. ක්‍රිං jjha. ක්‍රිං llha. ක්‍රිං ndha



BURMESE ALPHABET.

VOWELS.

အ a. အာ အူ i. ဗီ ါ. ဦ u. ဗု ုူ ဥ e. ဗြ ဥြ o.

VOWEL SYMBOLS { ဝ or ၁. ၁၀ ၁၇ ၂၆ ၂၈ ၂၉ ၂၀ ၂၁ ၂၃ ၂၄ ၂၅ ၂၆ ၂၇ ၂၈ ၂၉ ၂၁၁

ကာ ka. ကာာ kā. ကို ki. ကိုး kī. ကု ku. ကုး kū. ကား ke. ကား ko.
ဂါ gā. ဂါး gā. ဂို go.

NASAL VOWELS. The symbol for the nasal vowels is °.
အံ am. It is also used to express any nasal before another consonant.

SIMPLE CONSONANTS.

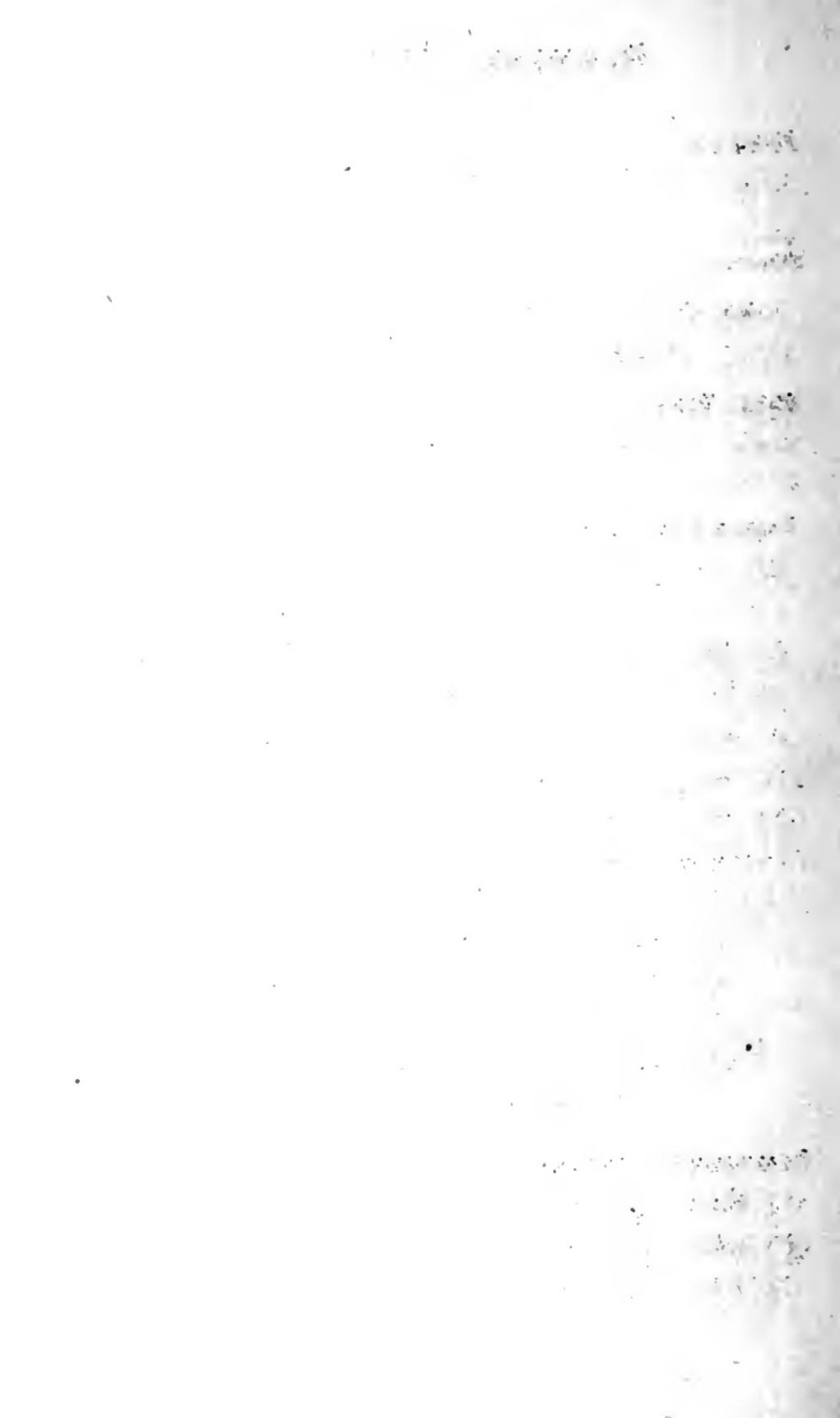
က ka	ခ kha	ဂ ga	သ gha	င na
ခေ ca	ခေ cha	ဂေ ja	သေ jha	ဉာ ဉာ
ဋ္ဌ တာ	ဋ္ဌ တာ	ဏ္ဌ ဓာ	ဏ္ဌ ဓာ	ဏာ ဏာ
ဿ ta	ဿ tha	ဿ da	ဿ dha	ဿ na
ပာ pa	ပာ pha	ပာ ba	ပာ bha	ပာ ma
ယာ ya	ယာ ရှိ ra	ယာ la	ယာ va	
ဿ sa	ဿ ha	ဿ la		

CONSONANT SYMBOLS.

c ina.	ငါး inka
သ ya.	ယျိ yya ယျိ khya
ရှိ ra.	ရှိ kra ရှိ bra.
ဝ va.	ဝွှိ tva
ဟာ ha	ဟှိ ဗုံး nha ဟှိ mha.
Virāma.	

COMPOUND CONSONANTS.

ကုံ kkha	ခိုံ ccha	ဂုံ ltha	စုံ ddha
ဉား ဉာ	ဉား ltha	ဉား ddha	ဉား ဉာ
ဂုံ ppa	ဂုံ ppha	ဂုံ mma	ဉား ဉား sma
	ဿ ssa.		



KAMBODIAN ALPHABET.

VOWELS.

ମ a. ମୁାରୀ. ଏ i. ଇଃ i. ଓ u. ଓର୍ମୁ ଓର୍ମେ. ଔ o.
 ମୁ ମୁ ମୁ ମୁ ମୁ ମୁ ମୁ

VOWEL SYMBOLS.

ଅ: ଉ: ଇ: ଓ: ଔ: ଏ: ଓର୍ମୁ: ଓର୍ମେ:

କା. କାରୀକା. କି. କି. କୁ. କୁ. କେ. କେ. କୋ. କୋରୀକୋ.

NASAL VOWELS. The symbol ° is added to the simple vowel: ଅ am. It is also used as a nasal before another consonant.

SIMPLE CONSONANTS

କା	କା	ଗା	ଘା	ନା
ଚା	ଚା	ଜା	ଝା	ନା
ତା	ତା	ଦା	ଧା	ନା
ତା	ତା	ଦା	ଧା	ନା
ପା	ପା	ବା	ଭା	ମା
ଯା	ଯା	ଲା	ରା	
ଶା	ଶା	ଳା		

COMPOUND CONSONANTS.

Symbol for	ra	ରା	ବରା	ବରା
"	ma	ମା	ହମା	ହମା
"	gemination	ରା	ବରା	ବରା

କକା	କିଙ୍ଗା	କଚା	ନିକା	ତଥା
ନଦା	ତଥା	ତବା	ଦଧା	ଦବା
ନନା			ପପା	



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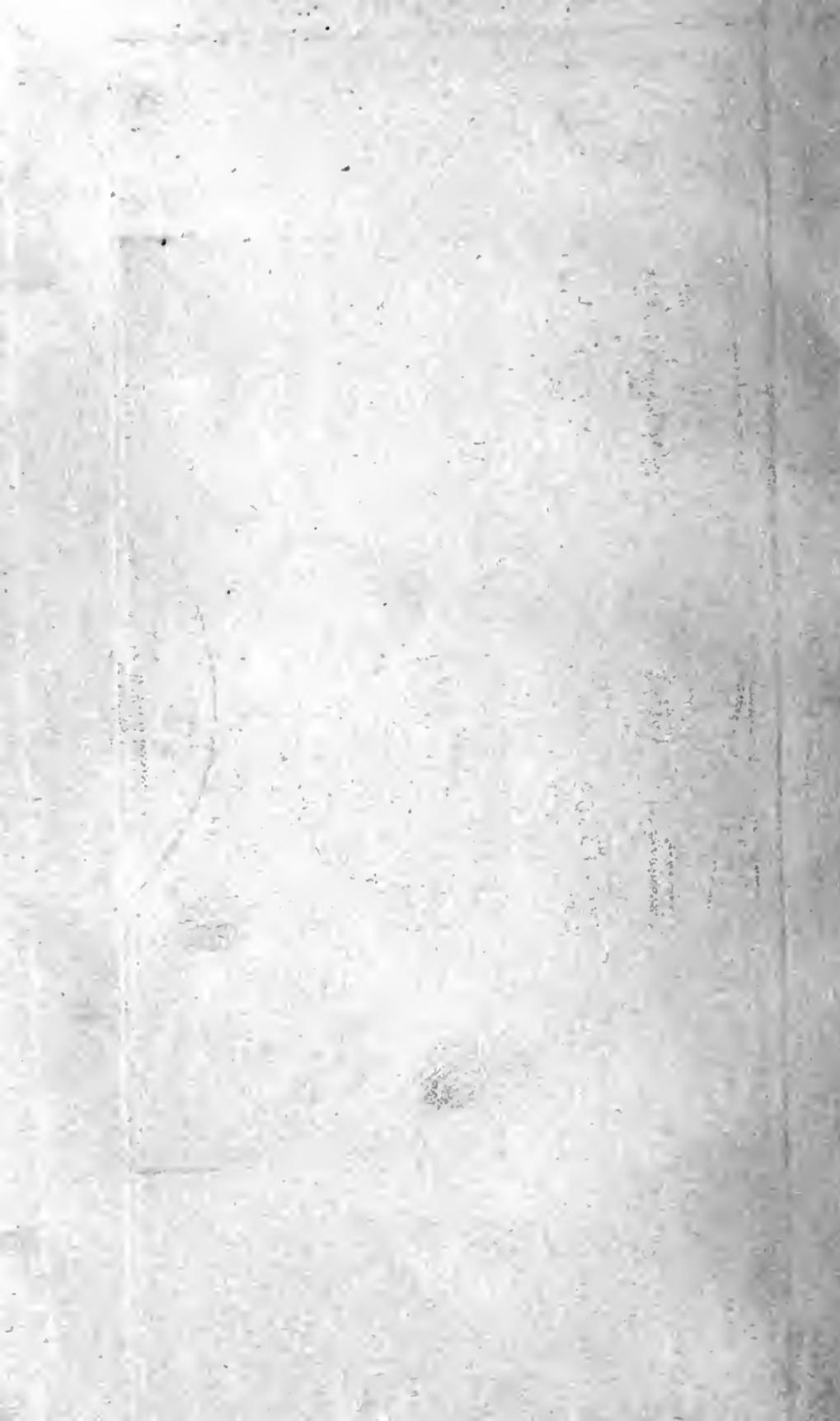
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La Sansk.
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Author Frankfurter, O. [scrap.]

Title Handbook of Pali.

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